

The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LI

JACKSON, MISS., November 28, 1929

NEW SERIES
VOLUME XXXI. No. 48

Just Between Us

THE time has come to say a few words about increasing the number of readers of the Baptist Record. We want your help and we are willing to help you. To do both of these things we have these propositions to make.

1. To anyone who sends us one new subscriber to the Baptist Record we will sell the \$5.00 Bible for \$1.50. This is the New Translation by Moffatt. You send us \$3.50 and the name of one new subscriber and we will send the paper for one year to the subscriber and the \$5.00 Bible to you. It must be a bona fide new subscriber, and not an old one, and not a transfer of the paper from an old subscriber to a new name.

2. If you will send us two new subscribers at \$2.00 each you can get the Bible for \$1.00. That is you send us \$5.00 and the paper will go to the two new subscribers and you get the Bible. All postpaid.

3. You send us three new subscribers and \$6.75 and they will get the paper for a year and you will get the Bible postpaid.

4. Send us the name of four new subscribers and \$8.50 and they will get the paper for one year and you get the Bible.

5. Send us five new subscribers and \$10.00 and they will get the paper for a year and you will get the Bible. That is we give this \$5.00 Bible to anyone who sends us five new subscribers and \$10.00.

6. If your church has the paper going into 90 per cent of the homes at our special dollar rate, you may get the Bible for \$2.00 postpaid. This applies to any member of any church where the Baptist Record goes into 90 per cent of the homes. Please state to what church you belong.

7. If your church does not have the paper in 90 per cent of the homes, and you want to buy the Bible rather than get the subscribers, you may have the Bible by sending us \$3.00.

We want your help and are willing to pay you for your trouble, or rather express our appreciation for your kindness. The Bible is the equivalent of a commentary. It will help in the study of the Bible. It will make a good Christmas present. The offer lasts while we have the present stock. We cannot buy more at the price we got these.

THE CHURCH AND THE SOCIAL PROBLEM

Rom. 12:1-2. Jno. 17:16

Sermon by Dr. T. W. Young, Corinth, Miss.

The phrase "the social problem" is one familiar to us all. It is very vague and very indefinite. It stands for nothing essentially new. Thoughtful observers in every generation have not failed to picture the conditions of their time as a great social problem. There is in reality no social problem today which has not been in principle the social problem of every day since man appeared on the earth. The conduct of life has always been a problem, and doubtless always will be. It is a simple problem as long as it remains an individual matter. It becomes increasingly complex and difficult when individuals come together into groups and communities. It has always been a difficult problem to get men and women to live together as they ought. They never succeed in living together as well as they know.

The new problems in our organized forms of life today and the new queries and the new theories which they raise are merely new developments of the old things and new phases of personal reaction upon them. Whether we express the problems in the terms of frank Calvinism, or in some of the soften-down formulas of a more naturalistic conception of flesh is always at war against the Spirit, the lower man is always obstinately the upward climb of the higher man; the bad is the foe of the good, and the good is the enemy of the better. The "social problem" is always the masquerade of these characters in changing costumes. The great moral and social questions that distressed the prophets of ancient pagan society, and were buried unsolved in Her-culaneum and Pompeii are still with us in all of our great cities. In all essentials the same world and the same church confront each other today in New York, in New Orleans, in London, in Paris, in Berlin and in Peking that met and waged in conclusive war in Alexandria, in Athens, in Corinth, in Rome, in Constantinople. The gage of battle is different, the tactics are changed, but the issue is merely a new phase of the old problem which is how to get sin out of the human heart and get righteousness in, how to dethrone selfishness and enthrone brotherly love, whether man shall halt and turn back from what God intended him to be, or press on unto perfection. The social problem and the religious problem is essentially one. It is how to get all the interests of all the men socially organized proportionately expressed in all the activities and opportunities of life. In short, the implicit problem of all the ages, of all the men of all the groups is to get religion in the life and to live according to the principles and ideals of Jesus Christ.

I. The Social Order—which is the organized life of man is not what it ought to be. In many particulars it is deplorably bad. It was infinitely worse when Christ came. It was terribly bad when the church started. It has steadily improved, but has been bad enough all along. It is notoriously corrupt today. It is easily tolerant of many inexcusable sins and much injustice. Hawthorne in one of his spiritual phantasies pictures for us the return of a second Adam and Eve and this world after the Day of Doom has swept away every human being. An awful stillness reigns everywhere. They wander up and down the silent and desolate streets of the cities. They behold with poignant grief the wrecks of the works of men. They are filled with overwhelming sorrow as they behold how one portion of mankind lived in luxury, and splendor, surfeited with everything that flesh could long for; and how the other portion, so close, lived in pinching poverty, squalor, and ignorance. One portion so free, so idle, so prodigal, so thoughtless, so selfish; the other portion so burdened, so oppressed, so driven. While this is only a dream of a fertile imagination, yet, no one who thoughtfully looks about him today can fail to be impressed that the good things of this life are unequally distributed, that one half does not know how the other lives, and the tragedy of all is that many do not care. There are thousands of earnest and honest people who believe that the

social order in which we are living is so hopelessly corrupt and satanic that it is idle to imagine that it can ever become any better. In their view the work of the church consists in the rescue of individuals from a ruined world, and the patient endurance of the evils we cannot help until Christ returns to establish a supernatural kingdom. They look upon the world as a sinking ship from which the passengers are escaping, taking with them all they persuade to leave before it is engulfed. But there is no need to discuss this view. We all agree that the conditions of human life everywhere are not as good as they ought, and by no means as good as they will be when Christ comes again to set up a new order.

II. The church is the social expression of Christianity. Christianity began as an individual appeal, but as soon as two or three had become saved, the saving impulse became focused and made visible in the church, which is a Christian brotherhood—a school for the cultivation of the human graces and social virtues.

Individualism in religion is perilous to the individual, destructive of the gospel of Christ, and defeats all religious progress. Religion is a life to be lived together. Unless we are working together with God we are not helping God on with his work. The French philosopher and Christian, Sabatier, says: "The Protestant who isolates himself, believing that he can draw all religious truth from the Bible for his individual inspirations, lives and thinks in unreality. His intellectual obstinacy springs from ignorance and keeps him in it. We have need one of another, quite as much from the point of view of the moral life as of material existence. Only in this social solidarity can the Christian life blossom, and find at once health and security. An unsocial Christianity is a stunted and sterile Christianity" *Relig. of Suth.* p 340.

Religion is not merely the relation of the individual soul to God. Our relation to each other is quite as important. Loving God with all your mind and soul and strength is only one half of the Christian religion. You must also love your neighbor as yourself. If you do not love your brother-man whom you have seen, how can you love God whom eyes have not seen? Human fellowships are as much a means of grace as are prayer, public worship, and reading the Scriptures. The church was organized to promote Christian fellowship, and cooperation as well as to promote social worship.

The life of faith, hope and love created in the soul by Christ's gospel must have a visible form of manifestation. The truth of the kingdom of heaven reigning in the hearts of men must have its social expression, however inadequate such expression may prove to be. Jesus therefore anticipated and made provision for the organization of his disciples into a formally constituted society as a consequence of the kingdom's nature and working and as the most effective instrument for its promotion.

In order that the kingdom of God may most effectually leaven the life of the world, it must utilize the power which resides in the social instincts of men and in the common sympathies and increased activities which these social instincts foster. The kingdom of God is greater than any church, or than all churches, but it needs and must use the churches as means that are essential to the accomplishment of its work in the world.

The man who thinks he can be a Christian and hold himself aloof from the Church of God, sets himself at variance against the very nature and working of the kingdom of God. He sets his opinion up against the evident intent of Christ. He puts himself out of harmony with the development of Christianity. In reality he does nothing to promote its triumph in the world. His unsocial disposition and his religious individualism is as much out of harmony with the gospel of Christ as the *laissez-faire* system of John Stuart Mill in the industrial life is out of harmony with our new conception of the rights of labor and the workingmen's compensation. All the social instincts and cooperative efforts

fostered by the gospel of Christ find expression and cultivation in the worship and life of the church.

III. The Church of Jesus Christ is not committed by its founder to any social programme. The world upon which Christ looked, and in the midst of which the church was launched was unspeakably vile. War, famine, disease, ignorance, superstition, slavery, degradation of women, infanticide, prostitution and social impurity abounded everywhere. Taxation was oppressive, justice inequitably administered, cruelty in human conduct, tyranny of the strong was the rule of the day. Few people lived in luxury, a few more in comfort, while the many hovered on the border land of starvation. It was a dark and distressing day of a despotic order in which mankind lived and to which they were bound to submit. The only ray of light that broke through was the vague dream of a Messianic kingdom that was to come. This dream was originated by the eighth century Old Testament prophets. It was kept alive by a band of observant and forceful apocryphal writers. Its arrival was proclaimed by Jesus and his apostles. It had been the teaching and the hope down through the centuries that when the kingdom of God should be set up these terrible disorders would be corrected and these awful wrongs and injustices would be righted. And when Jesus said the kingdom had come, and the church had started, all who pressed into it were on the tip-toe of happy expectation.

But to bring all this about Jesus proposed no social scheme, and never committed his church to any definite social programme. Political ideals and economic schemes had apparently no place in his conception of religious life. From political power as a means for accomplishing his purposes he deliberately turned away as it appears in the temptation drama, and later in his refusal of Messianic kingship at the hands of the Galilean zealots. The scattered sayings of Jesus are gathered together into a constellation of kingdom principles by Matthew in what we know as the "Sermon on the Mount". In this exhibition of kingdom principles the ethics are those of a loving family. The ideal of life is that of service and helpfulness. Our joy is to do the will of our Father in heaven and to finish his work. The normal citizen in the new kingdom had but one simple principle to guide him, namely love to God and for his fellowman. In this reign of love all loveless coercion would disappear. And when men and women are made just by faith they will seek justice in this world not only for themselves, but will also seek it for their less fortunate and helpless brothers. Than which there is not a more beautiful and far reaching social service.

Jesus did not formulate his kingdom principles into a social theory, an economic outline or a political programme. He gave to the world great and fundamental principles of life and conduct. He then left it to each age to adjust the acquired ethical wisdom of the past to the continually changing conditions of life. But it does not follow that because Jesus proposed no social scheme, or laid down no political platform his teaching is aimless, or lacking in definiteness. The church is the product of saved men and women trying to be loyal to the principles and ideals of Jesus and at the same time trying to adjust themselves to the social and political organizations of the world in which they live and to give direction and effectiveness to the mighty truths of the kingdom of God. While the church is the social expression of Christianity, and the members are held together by their loyalty to the great spiritual principles of the kingdom of God, each member is to be left in the freedom wherewith Christ has made him free. The only programme to which the church is committed is the promotion of the kingdom of God on earth, and the only rule of conduct for each redeemed soul is that he shall love the church and honor the church and give himself to the church which is the body of Christ.

IV. The church is always seriously affected by the social conditions that surround it. No fact

(Continued on page 6)

Housetop and Inner Chamber

The third Sunday in January 1930 is made Baptist Bible Institute Day by the Arkansas Convention.

Pastors in Alabama who are alumni of Howard College were at their recent state Convention organized "Howard's Pastors' Alumni Association".

Last week on page five the percentage of the cooperative funds which will go to ministerial Relief was given as one per cent. It should have been Ministerial Education.

You may not be able to attend a public Thanksgiving service, but this need not prevent your taking a little while off to express to God your gratitude for his mercy and his many blessings.

Pastor O. C. Cooper, one of our Mississippians in Louisiana, has recently closed the second meeting in his own church at Farmerville, in which 60 were added to the church. He does his own preaching. They are worshipping in a new church well equipped.

Dr. Thos. D. Brown was elected Executive Secretary of the Arkansas Baptist Convention Board at its recent session in Hot Springs. He is a Mississippian, alumnus of Mississippi College, who has been head of the Bible Department in Ouachita College for several years.

The debt of the Arkansas Baptist Convention Oct. 31 was said to be \$1,185,038.33. Of this \$900,000 is a bonded indebtedness. The total debt is more than \$20,000 less than it was a year ago. The total offerings for missions, benevolence and education, both designated and undesignated were \$199,090.82, an increase over the previous year of nearly \$25,000.

A letter from the deacons of First Church, Washington City, gives a cordial invitation to all who go to Washington, either for a short time or to make it their home, to attend the services of their church. Dr. Samuel J. Porter is pastor of the First Church and one of the best known preachers of the Southern Baptist Convention. You probably read a recent sermon from him in The Baptist Record.

The sermon in this issue of the Record by Dr. T. W. Young is one that was prepared by request of the program committee of the State Convention and was part of the report on Social Service. It was requested by the Convention for publication in The Baptist Record and is worthy of careful reading. Dr. Young is one of the best pastors in Mississippi or anywhere else. He was for several years pastor of the church at Ann Arbor, Michigan, and for several years more at Columbia, Mo., both educational centers of national repute.

We appreciate copies of the minutes of the Associations which have come to us. They will be used to give a summary of the year's work and then preserved in the historical collection. We are in receipt of the minutes of Jones County Association. From them we learn there are thirty four churches in the association, most of them having pastors living near by. Twenty five churches have Sunday Schools. Only six of the 34 churches gave to the cooperative program. Four others gave to special objects. Three other Sunday Schools gave to special objects. The total of gifts to the program of missions etc. was \$3,741.52, of which \$2,900 were given by first church of Laurel. Seven churches report no baptisms. The total baptisms in the 34 churches were 241, of whom 50 were in the West Laurel church. The total membership in the 34 churches is 5837. The total of gifts to local objects was \$38,822.24. Five churches report no church house. The others report church houses valued at \$239,100.

At last report Texas Baptists were looking for a mission secretary, Dr. W. R. White having declined.

Dr. L. E. Barton, once pastor at West Point, Miss., was elected Executive Secretary of the Alabama Convention Board.

New Mexican Baptists make an offering the first Sunday in December to the Emergency call of the Baptist Bible Institute.

We are sorry to learn that the wife of brother Edgar Holcomb at Tupelo had to be taken to the Sanatorium in that city. Her condition was hopeful when last reported.

Howard College, Birmingham, has 954 students enrolled. Of this number 300 are afternoon and Saturday students. There are 255 girls. The regular enrollment is less than last year.

Mississippi pays to Confederate veterans a pension of a dollar a day. Southern Baptists pay to superannuated preachers about 25 cents a day; that is it pays this to some of them.

It was the ambition of Secretary Luther Holcomb to secure 1,000 churches in Texas contributing monthly to the denominational program before the year closed. He came near succeeding.

Oklahoma Baptists gave to the cooperative program in 1929 \$145,869 as compared with \$138,841 in 1928. They are planning a campaign for \$1,000,000.00 for endowment for their college and for \$100,000.00 to pay off its indebtedness.

Alabama Baptists have a debt on their Hospital. They appointed a committee and gave them authority to raise the money, bond the hospital or sell it as they thought best. In Tennessee a committee was appointed to "dispose of the hospital situation in Nashville".

Many Mississippians will be eager to secure a copy of the Life of Dr. J. B. Gambrell, just from the press and written by Dr. E. C. Routh, formerly of Texas, now editor of the Oklahoma Baptist paper. There is no more wholesome interesting biography among Southern Baptists.

At a meeting of former students of the Louisville Seminary at the Canton Convention recently Dr. M. O. Patterson was elected president of the Alumni Association in Mississippi. W. C. Howard of Flora was elected treasurer; Dr. B. H. Lovelace chorister. According to the recollection of the writer three men were elected vice-presidents, T. W. Green, W. E. Hardy and N. G. Hickman.

People will not help missionary offerings by withholding their help from this educational emergency. It misses the mark to say that we prefer to give to missions rather than to education. If this money for education is not raised by this emergency appeal, then we will have to go back and raise it by increasing the percentage to education, which means taking it out of missions. Nobody wants to do this, but it will simply have to be done if it is not raised by special offerings.

The Campaign is on this week to raise the \$100,000 for our educational interests in Mississippi. It is spoken of as a deficit that has been slowly accumulating for three years; and now is the time to get rid of it. A deficit is no new thing with Baptists. Indeed some seem to think we would not be orthodox without it. Whenever it occurs in the local church, the members get busy and get it out of the way. This is done in some churches every year. It has not so often happened in our denominational work. The only thing for us to do is to get under it and lift it off.

Brother Joe Canzoneri goes from Memphis to Ozona, Texas, to lead the singing in a meeting Dec. 1-15.

Tennessee Baptists still divide their contributions for benevolence 50-50 as between southwide and state wide objects.

The Word and Way quotes Dr. Broadus as saying that the distinctive principle of Baptists is strict adherence to the obvious teaching of the Word of God.

The Baptist Advance tells of a Methodist preacher who "administered the Lord's supper" at a Y. W. C. A. Conference, and very justly comments that if this is to be the practice our Baptist young people had best stay out of the Y. W. C. A.

A Silver Anniversary in which many Mississippians will be interested is that of Rev. and Mrs. Selsus E. Tull of Middleboro, Ky., on Dec. 9th. Mrs. Tull was Miss Laura Louise Nicholson of Holmes County. Our sincere congratulations and wishes for a long list of happy anniversaries.

Brother D. A. Youngblood, of Hattiesburg, will begin a meeting with us at Perkinson Baptist Church on Sunday, Dec. 1st. This little church is located in the shadow of the Harrison, Jackson and Stone County A. H. S. and Junior College, and presents to the Baptists of South Mississippi one of its greatest opportunities. We covet the prayers of the brotherhood in interest of this meeting.—J. N. Miller.

Alabama Baptist Convention elected D. F. Green as president and H. L. Anderton and W. F. Yarborough as vice-presidents. Their board reported \$210,163.43 given to the cooperative program during the year, and \$169,860.50 were contributed to designated objects. More than half of the total amount given was credited to the W. M. U. Total gifts were more than the year before, but gifts to the cooperative program were less. The goal for the cooperative program for 1930 is put at \$460,000 to be divided as in Mississippi, 55 per cent to state objects and 45 per cent to southwide objects.

The First Baptist Church of Shreveport has done without a salaried Educational Director for over two years in order that they might continue dividing all contributions fifty-fifty between local work and the denominational program of benevolence, education and missions. It was found that to continue the Educational Director on an adequate salary would make it impossible to give fifty per cent of all collections to the denominational program. The work has been done by volunteer service and the Sunday school and B. Y. P. U. Departments are having the largest attendance and doing the best work they have ever done.

—Mrs. C. A. Noble, Secretary.

Bro. G. C. Hodge, has just spent a few days with First Church, Gulfport, helping get us ready for the every member canvass.

It is the consensus of opinion of the pastor, deacons, and the membership of the church generally that he is a "Past Master" at this job. He taught us things about ourselves we did not know. He showed us things about ourselves we did not know. As one of the deacons expressed it, "This is a refutation." He brought to our view possibilities we little dreamed we had.

His one visit to us will result in much larger returns to the cooperative program from our church. Not only voting to double our pledge to the cooperative program but also voting to put the Baptist Record in the budget and send it to all the families of the church.

We are sold on the Stewardship and Budget Department of the State Mission Board. All of this is said or written without a hint from Bro. Hodge. The fact is if he had hinted I would not have written it.

But I do say to the brotherhood, let this department stand as it is for we can ill afford to spare it with its efficient secretary.—W. A. McComb.

Editorials

ABOUT THE BAPTIST RECORD

Perhaps more time was given to the consideration of The Baptist Record at the Convention this year than for many years. This was due to the desire on the part of the brethren to determine the best method of increasing the usefulness of the paper by extending its circulation and to find out if there is any way to prevent a deficit in the expense account. After more than half an hour of discussion it was voted to continue the present policy of allowing the churches to secure the paper at half the regular subscription price where it is put into ninety per cent of the homes of the resident membership.

It is no secret that unless we can greatly enlarge our circulation the paper cannot be printed and mailed for this amount. It is impossible to prevent a deficit unless we can greatly enlarge our subscription. Brethren expressed the opinion on the floor of the Convention that the paper is worth to the denominational work all that it costs. But everybody desires to prevent a deficit.

Now that the Convention has voted to continue the present offer to send the paper for \$1.00 a year where the church gets 90 per cent of the families on the list, there is one duty for all of us. And that duty is very clear. We must work the plan to the limit. The plan will do no good unless we work it. We propose to press it from this end of the line for all we are worth.

But that will not avail unless we can get the cooperation of the pastors and churches. If we favor the plan, we are under obligation to work it. And now is the time to work it. The budgets of the churches are being made up for next year. And there is just as much need and justification for putting The Baptist Record in the homes as for putting the Sunday School literature into the hands of the children.

If the budget plan doesn't suit you, or if you haven't a budget in your church, let some man or woman or a group of them look after it. It will save money to those who already take it, even if they have to help pay for somebody else. Some pastors even pay for the papers to get them into the homes of their people; but we are not asking for this. It is better for every family to pay for its own paper, unless it is in the budget.

Now all we are asking is that we take the action of the Convention seriously. Let us do what we recommended should be done: Put the paper into all the homes. It is physically and financially impossible for the Editor to go everywhere and help to do this. The price was made low in order that we might save expense of a circulating manager and induce the churches to get the subscriptions. Help us; help the people; help the Cause.

Pastoral Changes: L. W. Martin resigns at Jamestown, La. J. W. Hollis accepts Wascom, Texas. M. L. Delk has begun his work at Oberlin, La. W. H. Barton goes from Tusculumbia, Ala., to Edgefield Church of Nashville.

It was the great joy of the Gloster Church to have with them for nearly two weeks, Dr. D. A. Ellis of Memphis. His work was greatly blessed of the Lord in building up the saints and the salvation of the lost. He is earnest, eloquent and lovable. Our people fell greatly in love with him and his messages from the Word will bear fruit in the days to come. The heavy rains the last week of the meeting interfered to some extent, but many of the people of God were brought to deeper consecration, and seven were added to the church. Ellis is a delightful collaborer, a great gospel preacher, and a splendid helper for an evangelistic effort. Any one having him will make no mistake.—E. K. Cox, Pastor.

ARE PEOPLE INTERESTED IN RELIGION?

This question will find answers diverse and contradictory. It depends on where you are, what people you are talking about or associated with; and on what you mean by religion. Somebody said "People are incurably religious"; and somebody else said "The world lieth in sin". How is it around where you live?

It is certainly true that there is no race, people or nation without some sort of religion. Also in every nation and people there are some who are specialists in religion. You may speak of them as specially devout; or they may be prophets, teachers, priests or "holy men". These religious specialists exist because there is that in man which needs their ministry and responds to it. There are specialists in religion because there is a demand for their work in the hearts of men; just as there are merchants because people need food and clothes.

But we are now speaking of the people that you and I know; the folks we meet and talk to and do business with every day. Are the people of our generation interested in religion? Is our generation more responsive to religious appeal, or are they more callous to religious appeal than were people of past generations? Again that depends on where you live, what is your point of view and what one's idea of religion is.

First there are certain illusory and deceptive surface indications that are apt to mislead the inquirer. For example some are saying, "Look at the throngs which are crowding the graveyard at Malden, Mass., to visit the priest's grave, that they may be healed of bodily infirmities". The question is not raised here as to the genuineness or spuriousness of the cures; but as to the motive which inspires people to go to this particular graveyard. And here comes in the necessity for defining religion. Is a person who wants to be cured of sore eyes religious because he takes a chance in visiting a graveyard that he may get relief. Not necessarily so, any more than a person who is suffering from red pepper in his eyes takes the advice of a friend and goes to a chicken house, and gets relief. He simply wants to get relief and will take a chance on anything. Many of them would be as willing to accept a cure from the devil as they would from the Lord. It isn't religion; it is physical comfort they seek. And it is apt to have very little effect on the character or conduct of the man afterward. Jesus was shy of these people and avoided being regarded as a miracle man.

In the same class with these who seek relief at a priest's grave is the "Christian Scientist", whose religion is one of seeking special relief and comfort with the sauce of a mystical philosophy. The attraction of Christian Science is its appeal to people with physical ailments. It is not a religion; it is a system of psychotherapy, mixed up with self deception. This sort of thing has always accompanied religion and makes its appeal to the sensuous and curious, but it is far from being a religion. Many people are interested in it; but this is not proof that people are interested in religion; any more than the people who were fed by Jesus on the shores of the lake and followed him into the synagogue because of the loaves and the fishes. There the winnowing of the wheat from the chaff, the true from the false began.

True religion is that which interests men in God, which reunites them with God, which causes the life of God to flow into them and through them, resulting in righteousness in life and fruitfulness in service. It is the response in men to the revelation of God's holiness and God's love. The first produces worship and both produce right living and helpful ministry. An exhibition of it is in looking after the helpless and living an unspotted life.

Are men interested in this sort of thing? Our answer is that the average man is powerfully interested in it when he sees it. Some may be repelled by it and driven away, but in some way all are interested. Do your folks come to church? Are they interested in what the preacher says, and in what the church members are doing? It

is probably true that the best preacher in Mississippi does not have half his membership to hear any sermon that he preaches.

Is this an indictment of the preacher or of the people? It may be that the responsibility is divided. We speak now as one of the preachers. Why are our people not more interested in the message we bring on Sunday? It would doubtless be better for each preacher to work this out for himself rather than one should undertake to answer for all. But here are a few suggestions that may help us in working it out.

Let us not be too quick to decide that because people are not interested in what we say they are not interested in religion. Let us first look to see if we are not giving them a stone when they have asked for bread. It may be we are feeding them on chaff instead of wheat. Do our people get what they need when they go to church?

But there is a more important question with some of us than that of what we give them in our sermons. It is this, is the man who brings the message, is he himself in touch with God? It still remains that it is not so much what we say as what we are that counts in the pulpit. Other people could read a good sermon to the people out of a book or out of a newspaper. But it is not hearing a message that is needed. It is coming into contact and communion with God. This can be done and ought to be done through a sermon, provided, and you can write that provided in capitals if you wish—provided the man who preaches it is **afire with the consciousness of God in his own soul.**

Can we say like Elijah, "As Jehovah liveth, before whom I stand"? If so, the man who delivers the message can make Ahab tremble, or anybody else. And you are likely to have a good congregation on Carmel, even including the priests of Baal. And what is more God will get a great victory. If any ordinary preacher is saturated with the word of God and his soul is soaked in prayer for hours before hand, there will be no difficulty about interesting people in religion. That they are not interested in what we say may not condemn them hopelessly. Maybe it condemns us. Every preacher knows the difference in his message and in all the effect of it, when he can begin his message as did Isaiah with, "The burden of the Lord". Let's try out this plan and see if people are interested in religion.

The death of Clemenceau removes from France her strongest statesman for two generations. He was honest, courageous and devoted to his country. He seemed almost the only stable figure in a fluctuating nation and generation. One can overlook his streak of personal vanity among so many fine qualities. His idea of being buried upright seems a poor gesture, when we remember the words of Job who says of our "houses of clay" that they are "crushed before the moth".

The editor had the pleasure of preaching for Pastor H. R. Holcomb at Tupelo Sunday morning and evening, and at Richmond Church in the afternoon. It was a joy to be with friends here and to speak to people who are so appreciative and responsive. Dr. Holcomb is at Roanoke, Va., in a great meeting in which were reported 29 additions on Sunday. Mr. Eugene Holcomb met us Sunday morning at Pontotoc and the rest of the family brought us back Sunday night after preaching. We had good fellowship and hospitality in the home of Deacon and Mrs. Joel Berry.

Rev. J. E. Jennings of Wallerville writes to express his gratitude to brethren and sisters who contributed at the recent Baptist State Convention, to help him pay off the indebtedness on his home and make necessary repairs. The amount given was \$93.00. According to his pastor, brother S. V. Gullett, this does not fully meet the indebtedness, but is a great help. Brother Jennings is a preacher who a few years ago lost his eyesight and so is now somewhat handicapped. Those who know him best speak in highest terms of him as a man and Christian.

SOME RECOMMENDATIONS

Owing to the fact that the report of the Committee appointed a year ago to study the whole question of our Denominational Schools had to be presented at two different times and in two sections, the recommendations given below, while heartily approved by many and adopted by the Convention, received no consideration before the Convention. Hence we are offering them for study through the columns of our paper. It is hoped that they will be given careful consideration and then applied in a practical way.

The whole set of recommendations is offered together this week and it is the purpose of the chairman of the committee to discuss each one separately in a series of short articles.

Recommendations

First: Realizing that all our institutions are creatures of the Convention and that the Convention is looking to the Boards of Trustees of said institutions for the direction of the affairs of these institutions, we recommend that each member of said Boards diligently study all the duties assumed by the trustees and seek to see that the instructions of the Convention be carried out in a practical way.

Second: Realizing that recreation is a part of all life and that directed recreation has proven to be more profitable, and realizing also that there is a tendency always to go to extremes along such lines, we commend our Female Colleges in their plan to make play pay its own way and the other schools for their efforts to reduce the expenses of Inter-collegiate Athletics; and we recommend that our Trustees seek earnestly to make Athletics bear all expenses with the exception of the salaries of the Physical Directors, and that emphasis be placed on the rightful development of the physical life of the whole student body rather than on Varsity Teams.

Third: Realizing that wholesome Discipline is necessary to the conserving and right development of young life and knowing the tendency to lax discipline in the home and community, we recommend that we seek to cultivate a spirit of cooperation in the matter of discipline between the home and the colleges and that our trustees seek to organize their forces for a furtherance of conservative and corrective discipline in our schools.

Fourth: Realizing that the prime purpose of Denominational Schools is the Propagation of Christian Ideals, the Development of Christian Character and Preparation for Christian service we recommend that our trustees keep before their faculties and through them before the student bodies that the life, prosperity and integrity of our schools depends not on the development of great athletes, great scientists, and great scholars, but on their allegiance to great Christian ideals during their connections with our schools and in the rendering of genuine and efficient Christian service when they go out to take their places in life.

Fifth: Realizing that our Colleges are not ends in themselves, but parts of a great Denominational organization for the Evangelization of the World we recommend that, while this Convention should major on Missions, they project and diligently seek to consummate a cooperative program large enough to care for the normal needs of our Colleges as well as all other institutions and that the teachers in our schools familiarize themselves with the whole program and stand ready and willing in every way to promote that program.

Bryan Simmons,
C. C. White,
M. E. Moffitt,
E. K. Cox,
Committee.

Pastor F. A. Lummus has resigned at Carrollton, and will be glad to get located in the pastorate by the first of January.

When all thy mercies, O my God
My rising soul surveys,
Transported with the view I'm lost
In wonder, love and praise.

—Addison.

NOTICE

The Baptist State Convention Board meets Dec. 10th at 7:00 p.m., Jackson, Miss. The Executive Committee of the Board will meet the 9th at the same hour. All applications for aid should be in the Board office by the 5th of December.

R. B. Gunter,
—Cor. Sec'y.

SHOULD THE STATE MISSION BOARD HAVE PAID EVANGELISTS

We are approaching the time for the meeting of the State Mission Board to lay plans and make appropriations for the 1930 program. As a Baptist layman who has the work at heart and who has given some thought to the various phases of the work in this and other States I do not feel that I am out of order in expressing myself on this question. The State Mission Board like most of the churches, has loaded itself down with Salaries for paid workers until many other causes have to suffer for lack of funds to carry on. Especially is this true in regard to appropriation for church buildings in needy places. Last year after everything had been taken care of there was only \$8000.00 available for this purpose which is a very small amount in proportion to the great needs. A great many of these salaries are necessary to carry on the organization work of the churches. But I feel as do a great many others of our leading laymen and pastors with whom I have talked recently, that the services of paid evangelists should be dispensed with and the amount, which I believe is about \$6,600.00, be released for church building purposes. Bro. Smith having already resigned to enter pastoral work, and I am sure Bro. Simmons would be easily in demand in other fields. This would be the time to put such action in force. I do not for a moment wish to minimize evangelism, but I believe the pastors in this, a Baptist State, would be glad to answer the Board's call to hold meetings wherever needed, and I believe the pastors in every association if led to organize for that purpose, would gladly take care of their territory. The executive Board of the Harrison County Association in Session Saturday night, November 16th, set the pace along this line for others to follow. The Home Mission Board has been forced to take this step in regard to Southwide evangelism on account of lack of funds and I do not believe we would make a mistake to follow suit. I believe the most important work ahead of Mississippi Baptists for the next few years is to build up stronger organizations in the churches we already have. I hope the brethren will give this suggestion their prayerful consideration.

Sincerely,

—D. E. Hatter,

Gulfport, Miss.

MISSISSIPPI BAPTIST EMERGENCY PROGRAM

Church Chairmen and Pastors

MONDAY, NOVEMBER 25, is the first REPORT DATE of the campaign. Let's make it a good one! This is how to do it:

(1) Regardless of the amount, telephone your ASSOCIATION Chairman by noon, advising him the total amount you and your committee have secured from your members to date. DO NOT SEND CHECKS to Association Chairmen, however.

(2) Mail to Lawrence T. Lowrey, P. O. Box 714, Jackson, Miss., a list of the contributions to date, showing names, addresses and amounts. BUT DO NOT SEND CHECKS TO LAWRENCE T. LOWREY.

(3) Turn checks over to your CHURCH TREASURER, requesting him to mail them at once to R. B. Gunter, P. O. Box 520, Jackson, Miss.

(4) Read carefully instructions contained in Plan of Action and Time Schedule, and Report Blanks already sent you.

All of the information mentioned in the above

four paragraphs is contained in the Plan of Action and Time Schedule and Report Blank already in your possession, and I am sure you are already planning to make the reports as shown, so this bulletin is merely to serve as a convenient memorandum.

TO SUM UP:—BE CERTAIN TO TELEPHONE YOUR ASSOCIATION CHAIRMAN AS OUTLINED IN ITEM (1) ABOVE, BY NOON MONDAY. This is important. WHETHER OR NOT YOU SEE THE NEED OF DOING THIS, PLEASE DO IT ANYHOW. This is important.

PLEASE FOLLOW CLOSELY INSTRUCTIONS CONTAINED IN (1), (2), (3), and (4).

CONTINUE SOLICITATION OF YOUR CHURCH MEMBERSHIP UNTIL EVERY MEMBER HAS BEEN THOROUGHLY AND ENTHUSIASTICALLY INTERVIEWED. THIS IS ONE CAMPAIGN THAT MUST SUCCEED ONE HUNDRED PER CENT! Our very integrity as Baptists is involved.

This campaign WILL SUCCEED if instructions contained in the Plan are followed. After much thought, conference and prayer, the Plan was evolved. We are confident it will produce success..... IF IT IS FOLLOWED.

All of us have heard the expression, "plan your work and work your plan." NO PLAN IS WORTH THE TROUBLE NECESSARY to formulate it, IF IT IS NOT FOLLOWED. THAT IS THE PURPOSE OF PREPARING A PLAN... TO WORK IT.

"Church collections".... "taking up an offering".... will not produce success.

PERSONAL SOLICITATION OF THE MEMBERSHIP.... INDIVIDUALLY.... INSURES SUCCESS.

Please report promptly Monday

The Pledged Word of Mississippi

Baptists Must be Redeemed.

EMERGENCY PROGRAM

JACKSON, Nov. 25.—Throughout the State, the Mississippi Baptist Emergency Program is under way this week.

The goal of the campaign is \$100,000, and the funds are sought to pay pressing Baptist state obligations that must be met by December 1.

The first report on progress was scheduled for Monday, and the second for Saturday, November 30.

Part of the Thanksgiving Day services in the churches Thursday were to be devoted to the Emergency Program.

All church chairmen and committeemen have been urged to continue their canvassing until all members have been seen and have been given a chance to give to the fund.

Dr. Lawrence T. Lowrey, General Director of the campaign, again has urged all chairmen and committeemen to see the church members personally, stressing the need for personal effort and personal solicitation to assure success.

Further evidence of the wide-spread interest in the present effort of Mississippi Baptists to meet the obligations of their State Convention, due December 1, is manifested by B. B. Jones, Washington, D. C., prince of philanthropists and outstanding exponent of the Advancement of the Frontiers of higher learning in Mississippi, his native state, in a telegram received here today by Dr. Lowrey:

"Best wishes for success of your campaign. Greatly interested in its outcome," telegraphs Mr. Jones, who is deeply interested in the development of Mississippi and the training of its youth.

SUNDAY SCHOOL ATTENDANCE NOV. 24

First Church, Meridian, Attendance.....	704
Collection \$141.93	
First Church, Tupelo, Attendance.....	540
First Church, Jackson, Attendance.....	632
Calvary Church, Jackson, Attendance.....	734
Davis Memorial, Jackson, Attendance.....	373
Parkway Church, Jackson, Attendance.....	149
Brookhaven, Attendance	534
Collection \$26.80	

(Continued from page 2)

of history is clearer and it is inevitable.

The church is composed of men and women from all conditions and degrees of life. They have not always come into the church stripped of their individual prejudices and predilections. They often have very imperfect understanding of the teaching of Jesus. Some are content to believe they have received the grace of God and have been saved, and do not go on to consecrate their bodies a living sacrifice to do God's will. In the minds of some one particular form of work looms large and others dwarf into insignificance.

The materialism of the age, the philosophy and educational ideals of the time, the economic and political schemes, all have their effect upon the ideals and activities of the church. If these social organizations influence the church, they are in turn influenced by the church, for the church is composed of the same individuals which make up the other forms of life, and the church is directed by the degree and quality of enthusiasm brought into it by its members.

The saddest chapter, and it's a long one, in the history of the church was when it made the colossal blunder of entering into a union with the state and sought to control all human affairs. Men of worldly minds and ambitious aims sought to work out all kinds of political, economic, educational and religious schemes and social programmes and used the church to serve their wicked ends, and so make the church triumphant over all human life and conduct by a loveless coercion. The church was well-nigh wrecked and the kingdom purposes defeated. Sometimes I wonder if in many of our social service reports in which we assume to rebuke the sins and follies of a godless society, and to dictate the behavior of men and women who are led captive by the devil at his will, we would not be rendering a truer service and be more within the bounds of our mission as Christians, if we preached the teaching which Christ gave us to preach. We are not appointed to standardize the world's behavior, but to preach the gospel that saves a lost world. But I must not enlarge on this thought. I hasten on to say:

V. The church must create and develop leaders and workers and through these give direction and effectiveness to the social movements of the day. There are people who are always eager to commit the organized church as such to some political party, or to some industrial movement, or to some social scheme, or to some philanthropic enterprise, or to some patriotic endeavor and in this way promote the kingdom of God. We need to get clearly in mind the procedure of Christ and do the work he has committed to us along his lines of action. Churches are primarily groups of worshiping people, but worship does not stop at saying prayers and singing. The real business of the church is the spiritual culture of men. The supreme task of the church is to call men together for worship and for fellowship and to train them in the ideals and principles of Christ, to strengthen their faith and consecration, to inspire them to do the works of God and send them out into the world to witness for Christ in all the relations of life. It is not the business of the church to ally itself as an organization to this scheme or that, but to train men and women in the principles of the kingdom of God, and to furnish men qualified to be leaders in all social, educational, benevolent and political movements, to create and to furnish a citizenship which is preeminently Christian. It is not the function of the church to get justice between man and man. It is the function of the church to create and train individuals who can discern justice and want it done. It is not the business of the church to settle strikes. It is the business of the church to make men conciliatory. It is not the business of the church to elect temperance candidates to office. It is the business of the church to furnish men who by recreation and education themselves will be temperate and fight for the principles of sobriety. It is not the function of the church to dedicate the civic regulations or

the social ills of the day. It is the business of the church to make men able to conquer their own lusts and zealous to protect the innocent and helpless against the vicious. It is not the function of the church to settle any social problem that falls outside its own spiritual education and discipline. But it is the business of the church to inspire in each worshiper that spirit of consecration and loyalty to the requirements of his own conscience and duty which will make church members the most devoted and patient and energetic promoters of all genuine social progress and human welfare.

The church as an organization must stand for definite, clear-cut moral and religious principles which will enable men to organize the details of their lives to conform to the kingdom ideals and purposes of Jesus Christ.

Christianity cannot express itself adequately in terms of individualism. There must be the corporate body and the cooperative life. Christianity is destructive of the evils of mankind in order that the truth and righteousness may have a cleared way to become constructive. It has been well said by Dr. S. Z. Batten: "We find that in Christianity we have the ideal of a human society on earth, that Christianity is no less social than personal, and that it will not have its perfect work till it has created the city of God among men", and he asserts further that men "Must either make the state Christian, in the best sense of the term, or they must abandon the Christian ideal as an impracticable dream." The Christian, because he is a Christian, must work for the conversion of the state as well as for the conversion of individuals. When bad men are in power the righteous suffer. The corporate life of the state, as of the church, must become devoted to the principles of the kingdom of God. All the kingdoms of this world must become the kingdom of our God before his kingdom can ever come in triumphant power. War must cease, and brotherly love must reign. All loveless coercion must pass away. The family relationship must dominate all life in order that the divorce evil and legalized adultery may cease to be. All state complicity in the infamous liquor business, in prostitution, gambling, prize-fighting and wrestling matches must cease spreading the debauchery among the youth of the land. The government itself must become an expression of the love of God shed abroad in our streets, in our market places, and places of amusement. That undoubtedly was the dream of Christ, and to realize that dream the church was organized. And the church of today must keep alive the kingdom ideals of Christ, and furnish the men and the women who will live, toil and die to enthronement in all human society.

Home Mission receipts from May 1 to Nov. 1 were over \$28,000 short of the same period last year. The only states making gains were Illinois, Maryland, Mississippi and North Carolina.

We wish to announce a Southern Baptist Laymen's Program from nine to ten o'clock Sunday night, December 1st, from the First Baptist Church, Shreveport, over KWKH. Splendid musical numbers and an address by George J. Burnette, Associate Secretary of the Southern Baptist Laymen's work.—Secretary.

The Clerk of Pike County Association is brother D. M. Huff of Magnolia and being an old newspaper man he knows good printing. The minutes show 22 churches reporting, with a total membership of 6026. The number for last year is not given. In the past year there were 281 baptisms. There were raised for all local purposes \$50,423.33. For Cooperative Program \$11,244.28. Value of church property \$273,000. All churches, except one, have Sunday Schools. Ten churches do not have B. Y. P. U.'s. The largest number of baptisms was 40 reported by South McComb Church. The next was 36 in East McComb. Next was First McComb with 25. Baptisms were reported in every church except three. What items in a churches report do you think are most important to report?

THANKSGIVING IN THE SCRIPTURES

By H. H. Smith

Praise and thanksgiving are not identical in meaning, but as used in the Scriptures the two words often blend in thought. It is a sense of gratitude that leads one to praise God. When the psalmist and others mentioned in the Bible praise God for His character—for what He is—or for His blessings—for what He does, they are really expressing thanksgiving as well as praise. Daniel uses the two words in the same sentence: "I thank Thee and praise Thee, O Thou God of my fathers who hast given me wisdom and might." Praise and thanksgiving are the predominant themes of the Psalms. Grateful for the manifold blessings of God, the psalmist exclaims: "O that men would praise the Lord for His goodness, and for His wonderful works unto the children of men." To herald the praises of Jehovah every musical instrument known was to be employed: trumpet, psaltery, harp, timbrel, the stringed instruments, the pipe, cymbals, and high-sounding cymbals—all are to be used in the sacred service of praising the God of Israel. Mindful of the fact that God's blessings are extended to all His creatures, even the lowliest, the psalmist utters a clarion call: "Let everything that hath breath praise the Lord. Praise ye the Lord."

But even this did not satisfy the grateful psalmist. He calls upon inanimate things to praise God. "Praise ye Him, sun and moon, stars and light, heaven of heavens, and ye waters that are above the heavens, ye dragons and all deeps, fire and hail, snow and vapor, stormy wind, mountains and all hills, fruitful fields and all cedars—let them praise the name of the Lord."

This is not mere rhetoric. The psalmist was not bent on producing a literature, but was striving to give utterance to a heart overwhelmed with a sense of gratitude to God. If the psalmist seems to us to use extravagant language, let us remind ourselves that, because we have never experienced any such deep feeling of gratitude is no reason why it has never been experienced. It would be well for us to pray that we may yet experience some such feeling of gratitude to God. A young preacher once related this bit of his personal experience: "As a young preacher I began my ministry feeling my utter lack of equipment, mentally and spiritually, and my constant prayer was for a full baptism of the Spirit that would endue me with power, and enable me to preach the Word to the glory of God and the salvation of sinners. I threw myself wholly upon God and, as far as I knew how, dedicated myself fully unto Him. This was my longing for days and weeks. The answer came in an unexpected way while I was preaching on the work of the Holy Spirit. Utterly broken and melted down by the mighty power of the Spirit, I stopped preaching and began to praise God. I called upon the congregation to join me in praising God. I longed for the whole world to join me in praising God. I felt that if all the voices of all the people in the world could unite in one mighty volume of praise to God I should be the happiest man in the world. I then understood what I did not understand as a boy, when I saw the old-time people get happy and shout and call to each other, 'Help me praise the Lord.' The psalmist would have understood the experience of that young preacher."

When we think of the manifold mercies and blessings bestowed upon all mankind, and the meager acknowledgment and expression of gratitude to the Giver of all, we wonder if the Master did not state the true proportion of the grateful when He said: "Were not the ten cleansed, but where are the nine? Were there none found that returned to give glory to God save this stranger?" We feel that there could be no excuse for these nine ungrateful lepers, but are we not likewise ungrateful today? We often fail to show our gratitude because of the mistaken idea—all unconscious, it may be—that all our possessions and achievements are the result of our own efforts, independent of divine help. This is a very common fault of humanity in general, and the Jews were warned to be on their guard against it at

the very beginning of their career. The language is plain and forceful: "For the Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths, springing forth in valleys and hills; a land of wheat and barley, and vines and fig trees and pomegranates; a land of oil olives and honey; a land where thou shalt eat bread without scarceness, thou shalt not lack anything in it; . . . and thou shalt be full; and thou shalt bless the Lord thy God for the good land which He hath given thee. Beware lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein, . . . thou say in thine heart, My power and the might of my hand hath gotten me this wealth. But thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth." (Deut. 8:7-18).

Here we find an enumeration of the blessings bestowed upon them directly by the good providence of God. It is interesting to read the catalogue of blessings for which the psalmist gives thanks to God. To name them all would be almost to repeat the psalter. Among this long list we find these: "For His all-seeing providence, for the truth of His word, for answered prayer, for saving Israel in affliction, for food and raiment, for the law of God, for miraculous deliverances, for the majesty of God, for His glorious works, for His covenant and favor, for the prosperity of Zion, for the forgiveness of sins, for the happiness of the godly, for restoration of religious joy, and for the hope of immortality. If we are unmindful of the blessings that have crowned our lives, let us review the blessings for which the psalmist offered thanksgiving. It is surprising how many of them are the very things for which we should be thankful today.

As Thanksgiving Day returns year by year, we often feel the need of being aroused to a deeper sense of gratitude. Nothing will do more to meet this need than the study of the Scriptures with reference to this subject. A glance at Paul's writings shows that he was not one whit behind the psalmist in his constant habit of thanksgiving. "I cease not to give thanks for you;" "I thank God always on your behalf;" "Giving thanks always for all things;" "I thank my God upon every remembrance of you;" "We are bound to give thanks always to God." The spirit of thanksgiving breathes through all the apostle's writings.

Ashland, Va.

PRIZE ESSAY CONTEST

Announcement has been made of the 1929-30 Prize Essay Contest for Baptist students of the South. The contest is promoted by the Department of Southern Baptist Student Work, prizes being offered by the Baptist Sunday School Board. The subject for this year's essay is "The Precepts and Principles of the Christian Life as Portrayed by John Bunyan in Pilgrim's Progress, Grace Abounding, and Holy War."

The contest is open this year to all Baptist students in Junior and Senior Colleges who are candidates for the A.B. degree, or its equivalent. The prize consists of \$150 for the best paper in each state. Two extra South-wide prizes of \$100 and \$50 will be given the first and second best essays among those winning first awards in the various states. The papers are due April 1, 1930, must be approximately 10,000 words, have the merits of a literary production, reflect an accurate knowledge and analysis of the subject. The success of last year's contest occasions the enlarging of the contest this year so that it includes more students and slightly larger prizes.

Further information may be secured by writing Frank H. Leavell, Secretary, Department of Southern Baptist Student Work, 161 8th Avenue North, Nashville, Tenn.

The Editor and his wife have had the great pleasure the past week of having with them some of their children, after being scattered several years. We were sorry not to have them all, but even now they are scattered again from the Rocky Mountains to the Alps.

Stewardship Department

By G. C. Hodge, Director of Stewardship and Budget

"Every member of every church contributing every week to every cause, in proportion to his ability"

Financing the Church Through the Sunday School (Continued from last week)

To make up an adequate budget and to lead a church to adopt it unanimously requires a great deal of patience, skill and labor. It is, however, much easier to lead a church to adopt a budget unanimously than it is to lead the same church to subscribe to a budget unanimously and to pay her subscriptions regularly. When, therefore, the church in conference adopts the budget, instead of the deacons and finance committee relaxing and feeling relieved of a great burden, they should buckle themselves up and prepare to get down to business, for their real work has just begun.

2. "Sell" the budget to every member of the church and Sunday School.

As soon as the church adopts the budget, the deacons and the finance committee, led by the pastor, should set themselves to the task of "selling" it to the entire membership of both church and Sunday School. In other words, the deacons and finance committee should so explain and advertise the budget that every member of the church and Sunday School, from the oldest to the youngest, will not only understand it, and will not only be willing for their tithes and offerings to be used for the support of the budget, but will want to subscribe to it, and will feel that when he is giving to the support of the church and her program he is worshipping God with his substance.

The deacons and finance committee should realize at least three things: (a) The members of the church need to give more than the church needs their gifts. (b) God can get along without the gifts of the church members, but the church members cannot get along spiritually without giving to God. (c) Unless the members are led to contribute to the support of the church program, they will sooner or later be out of sympathy and out of harmony with it.

If anyone doubts the truth of the statements in the above paragraph, let him study the members of his own church. Study the fellow who refuses to contribute to the support of the church program, and, unless he is an exception, he will unconsciously verify the truth of the above statements. Suppose, for instance, that a prominent business man, who is a member of the church, should refuse to contribute to the support of the church. When he comes to church, study him. While others are worshiping with their tithes and offerings, consider him. He has thought the matter through. He has made up his mind. He has decided that he is not going to worship God with his substance: that he is not going to contribute to the support of the church and her program: that he is not going to do what he knows he ought to do. There he sits rebelling in his heart against the teachings of God's Word. When the collection plate reaches him, he passes it on. He realizes that he has been given an opportunity to worship God with his substance and thus acknowledge God's ownership and give expression to his stewardship, but he failed. The plate goes on to others. He sees them worship with their tithes and offerings, but he has failed and he knows it. Will he enjoy the further services of the morning? Hardly! He has not done his duty, and his conscience pricks him. Instead of repenting, he continues to rebel. He is not in a worshipful frame of mind. He gets nothing out of the sermon. A thirty minute sermon seems like an hour to him, and should the sermon be forty five minutes, it becomes unbearable. He goes away unsatisfied, empty of heart and feels that the services were in vain. He comes back to the evening service and goes through the same experience. He comes the next Sunday, and the next, and every time he comes he goes through the same experience. He becomes so self-con-

scious that he thinks the pastor, the ushers and everybody are watching to see whether he is going to contribute anything, and when he doesn't he thinks everybody knows it. He thinks people are criticizing him. Should the pastor, in the course of a thirty or forty minute sermon, refer once to stewardship or money, he thinks the pastor is preaching directly to him and he thinks everybody knows it. He resents being preached to publicly. He gets angry with the preacher, and decides never to hear him again. He stops going to church. He severs his relation with church-going people. He cultivates the companionship of non-church-going people. He walks "in the council of the ungodly." He "standeth in the way of sinners." He "sitteth in the seat of the scoffers." He says he quit going to church because the preacher preaches nothing but money, money, money, and every time he goes to church they stick a collection plate under his nose. He objects to the collection plate because it shows him up and reminds him that he is not doing his duty. The collection plate has practically the same effect on him that sermons have on other members who are guilty of other sins. If, for instance, the pastor condemns any particular sin Sunday after Sunday, those who are guilty of that particular sin will, unless they repent, come to the conclusion that the pastor knows they are guilty and that he is preaching directly to them. They will, therefore, become offended and quit attending the services, walk "in the council of the ungodly," "stand in the way of sinners" and "sit in the seat of scoffers" (Ps. 1:1-3). And this brings me back to my former statement, namely: the members of the church need to give more badly than the church needs their gifts, and unless the members are led to contribute to the support of the church program, they will soon be out of sympathy and out of harmony with it.

(1) Two groups in the church and Sunday School to be enlisted in the support of the church program.

A. The dependent group.

The dependent group includes those in the Cradle Roll, Beginners, Primary, Junior and Intermediate Departments, or those below seventeen years of age. We call this the dependent group because, with but few exceptions, those below seventeen years of age are dependent upon their parents and guardians for the gifts they make to the Lord's work. Practically all in this group can be led to sign subscription cards and to contribute regularly if they and their parents are properly informed and dealt with.

Since those in this group are dependent upon their parents for their gifts, they should be enlisted through their parents. Many of their parents however do not attend Sunday School or church services, so the method used in enlisting those in this group must of necessity differ from the method used in enlisting those in the other group.

(Continued next week)

A letter from Pastor Wm. McMurry, of Speedway Church, Memphis, tells of a glorious revival in which the singing was led by Mr. Dr. Curtis Hall, whom he commends most highly.

The following new pastors were introduced at the Convention, having come into the State since the meeting last year: B. F. Gehring, of Skene, George P. White, of Hazelhurst, A. L. Jordan, of Sumner, N. L. Roberts, of Eudora, J. A. Barnhill, of Hattiesburg, O. C. Rainwater, of W. L. House, of Marks, H. G. L. Busby, of Vicksburg, H. L. Spencer, of Hattiesburg, L. H. Miller, of Biloxi, Redd, of Columbia, B. C. Land, of Quitman, J. B. Parker, of Petal, R. A. Morris, of Holly Springs.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

MRS. A. J. AVEN, President, Clinton
 MRS. HAL ELLIS, Hazlehurst, 1st Dist. Vice-Pres.
 MRS. M. F. DOUGHTY, Shaw, 2nd Dist. Vice-Pres.
 MRS. JNO. W. BROWN, Tupelo, 3rd Dist. Vice-Pres.
 MRS. HENRY F. BROACH, Meridian, 4th Dist. Vice-Pres.
 MRS. E. N. PACK, Hattiesburg, 5th Dist. Vice-Pres.

MRS. CLAUDE ANDING, Flora, 1st District
 MRS. NED RICE, Charleston, 2nd District

MISS M. M. LACKEY, Editor and Corresponding Secretary, Jackson
 MRS. J. L. JOHNSON, Hattiesburg, Training School Trustee
 MRS. W. J. DAVIS, Jackson, Margaret Fund Trustee
 MRS. R. A. KIMBROUGH, Charleston, White Cross Work and Personal Service Leader
 MRS. P. I. LIPSEY, Clinton, Mission Study Leader
 MRS. R. B. GUNTER, Jackson, Stewardship Leader

MRS. D. M. NELSON, Clinton, College Correspondent
OTHER MEMBERS EXECUTIVE BOARD
 MRS. C. LONGEST, University, 3rd District
 MRS. J. K. ARMSTRONG, Louisville, 4th District

MRS. J. N. MILLER, Wiggins, 5th District
 MRS. J. A. TAYLOR, Brookhaven, 6th District

Special Notice

The booklet, "Speed the Message" is sold only by the Foreign Mission Board, Richmond Virginia. The price is twenty-five cents a copy. This office is allowed copies enough only to send one copy to each W. M. S. and each Y. W. A. Please do not send to this office for this booklet. Send direct to the Foreign Mission Board. You will save much time by doing so. Thank you kindly.

Does not your Society want to send a box or remembrance of some kind to one of our aged preachers, or the widow of an aged one? Send to us for names.

Friends so often ask for Christmas playlets. On our Page today you will find quite a list of splendid ones. Please note that they are to be ordered from W. M. U. Literature Department, 1111 Comer Building, Birmingham, Ala.

Young people do not forget our slogan for the Christmas Offering, "First Fruits For Foreign Friends". Lay aside your offering before spending any for Christmas presents and let it be more than you are spending for any gift.

When you read this note we will be entering the last month of the year. We will have very little time to look back and check up on our goals for 1929. One goal I want to call attention to is your associational quota for "World Comrades". Send in your subscriptions immediately for the State has not reached its quota for the year.
—F. T.

Did you miss our W. M. U. Page last week? I hope you did a great many of you because we do like for it to be read. As is our custom immediately following the State Convention the W. M. U. Page is given over to the Convention report. We are grateful for the privilege of having a Page in The Baptist Record.

Your attention is called specially to three items of interest on this Page. One is in reference to "WORLD COMRADES"; another to "THE WINDOW" and a third to a beautiful RING FOR OUR G. A. GIRLS. What a lovely Christmas Gift this ring will be for that G. A. girl in your home.

As your attention is called to our two Young People's Magazines let us not forget "Royal Service". We are quite a bit behind with our quota for the year. Will not YOUR society see to it that subscriptions for the coming year are sent in before the close of December? Let us not fall behind with the year's quota.

The Hymn on this Page was sent in by Mrs. W. V. Jenkins, president of the Clarksdale W. M. S. It was written as you will note by Mrs. Spraggins, a member of that society and will be used during their Week of Prayer. Mrs. Jenkins expresses the desire that other societies may use it.

World Comrades

I am just full of the Christmas Spirit!
 Invite me around and I will prove it!

World Comrades,

A monthly missionary magazine for young people

Subscription price \$1.00 a year
 World Comrades

1111 Comer Bldg.
 Birmingham, Ala.

The Window

Let Santa come through The Window this year instead of down the chimney.

The Window of Y. W. A.
 \$1.00 a year

1111 Comer Bldg.
 Birmingham, Ala.

Something Brand-New for G. A. Christmas Gifts

The emblem reminding G. A. members of their Star Ideals has been made into a ring.

The emblem in finest grade enamel of green and white is mounted on a sterling silver ring with attractively pierced shank.

Six sizes are available, so measure your finger carefully and order accordingly.

Price \$2.50 from:

W. M. U. Literature Department

1111 Comer Bldg.
 Birmingham, Ala.

Tune: Juanita

Written in memory of Miss Lottie Moon

Dedicated to the Woman's Missionary Union of Clarksdale Baptist Church by the Author—Mrs. M. K. Spraggins.

1. Far o'er the waters
 Comes a cry from China's land
 From the tens of thousands
 Stretching forth their hand
 Pleading for the Gospel
 Of Jesus Christ our Father's Son
 Shall we hear them calling?
 Yes it must be done.

CHORUS:

China, sad China
 We have heard thy wailing cry
 And thy pleading
 Help us or we die.

2. Well may we listen
 To the sadness of thy voice
 "Come Christian Worker
 Help us to rejoice.
 Come tell to us the message
 Of the dying Son of God
 That we may know the Saviour
 And the path He trod".

CHORUS:

China, our China
 We are coming to thy call
 China, our China
 Jesus save you all.

3. Oh! how we are longing
 That to you may come His peace
 And that His blessings
 To you will never cease
 We know He has commanded
 Go and teach them of My word
 And we now are striving
 To obey our Lord.

CHORUS:

China, Oh! China
 How our hearts to thee doth turn
 And we are praying
 The light of truth to burn.

4. Now to the workers
 We send a message of good cheer

And from our sad hearts
 Is for you a prayer
 That you may be stronger
 And the Savior's love proclaim
 To the lost of China
 In Jesus Christ's dear name.

CHORUS:

China, our China
 Now we would that thou shouldst see
 In thy sad longing
 The Son of Galilee.

Christmas.

Cents

- | | |
|---|----|
| Christmas Revealed (Tableaux and Play)..... | 25 |
| Unusually beautiful, dignified service; 10 speaking parts, 8 adults and 2 children, also 10 or 12 characters for tableaux; time about 45 minutes. | |
| The Sure Thread of Prophecy (Pageant)..... | 10 |
| 12 or 14 adults, 2 children, chorus choir, Biblical setting; time about 40 minutes. | |
| A Dramatic Pageant of the Birth of Christ..... | 15 |
| 24 adults or young people, a group of children; Biblical setting; time about 30 minutes. | |
| The Christmas Story in Pictures (Tableaux)..... | 10 |
| 12 or more children, about 10 adults, good quartette or chorus; time 35 to 45 minutes. | |
| The Care Taker of Laurel Hill (Play)..... | 25 |
| 11 speaking parts, 8 adults and 3 boys, also a group of children; easy to give; 3 acts; time about one hour. | |
| Gold, Frankincense and Myrrh (Pageant)..... | 10 |
| About 15 young women and girls; time 30 to 35 minutes. | |
| The Angel's Answer (Pageant)..... | 10 |
| 3 young women, 1 young man, many children to appear in groups; time about 25 minutes. | |
| Christmas Symbols (Pageant)..... | 11 |
| 23 speaking parts, all children except 1 older girl, lines are short and easy—time about 25 minutes. | |
| The Little Angels (Playlet)..... | 15 |
| 2 older girls and many small children—time 20 or 25 minutes. | |
| White Gifts for the King (A simple "White Christmas" service)..... | 10 |
| Representatives of entire Sunday school—time 1 hour or more. | |
| The Birthday Story (A more elaborate "White Christmas" service)..... | 10 |
| Representatives of entire Sunday school—time 1½ hours or more. | |

Please send remittance with order
 Order from
 W. M. U. LITERATURE DEPT.
 1111 Comer Bldg.,
 Birmingham, Ala.

Whatever of sympathy one may have had for the struggle of the proletariat in Russia to throw off the oppressive yoke of the Romanoffs, the recent sentencing of 16 people to be executed and 500 to be banished because they prayed that the Soviet regime might be overthrown, puts the present rulers of Russia in a class as barbarous, superstitious and brutal as ever tried to control a government. It reminds you of the saying of Mary Queen of Scots that she feared the prayers of John Knox more than she feared all the armies of Scotland.

The Baptist Record

Published every Thursday by the
Mississippi Baptist Convention
Board

Baptist Building
Jackson, Mississippi

R. B. GUNTER, Cor. Sec'y
P. I. LIPSEY, Editor

SUBSCRIPTION: \$2.00 a year, payable in
advance

Entered as second-class matter April 4,
1911, at the Post Office at Jackson, Missis-
sippi, under the Act of October 3, 1911.

RENEW PROMPTLY: Please send in
your renewal promptly and give your old
address as well as the new when writing us
for a change. If you do not send in your
renewal your name will be dropped from
the list.

Ordinary notices, whether direct or in the
form of resolutions of 100 words, and mar-
riage notices of 25 words, inserted free. All
over these amounts will cost one cent a word,
which must accompany the notice.

East Mississippi Department

By R. L. Breland

Scuna Valley

The Baptists of Scuna Valley Con-
solidated School District, in Yalobu-
sha County, a number of them, met
at the school house Sunday night,
Nov. 17, 1929, and organized the
Scuna Valley Missionary Baptist
Church. Twenty-eight men, women
and children became charter mem-
bers of this church and some 20
others have their letters for the
purpose of coming in but were kept
away because of bad roads.

The presbytery consisted of Dr.
R. B. Gunter, Mission Secretary; R.
L. Breland, of Coffeeville, and Dea-
con G. E. Denley. R. L. Breland
was elected moderator of the coun-
cil, and R. L. Spier, clerk. After
the reading of the letters and en-
rolling the members, the usual
church covenant and articles of
faith were adopted; then Dr. Gun-
ter delivered a splendid sermon.

The church did not select pastor
or officers, but will do this the third
Sunday afternoon in December, at
which time Rev. E. S. Flynt of Cal-
houn City has been invited to preach.

Prospects are fine for a thriving
church at Scuna Valley. Pray for
it.

Notes and Comments

"The difference between a wise
man and a fool: A wise man knows
what is right, and does it; a fool
knows what is right, and does it
not."—J. R. G. Hewlett.

The Pastors' Bible Study Union
held at Grenada, Central Church,
Nov. 18th, was well attended and
a good program was rendered, study-
ing John 9-11. Rev. L. T. Gran-
tham, of Texas, was a pleasant vis-
itor. The time of meeting has been
changed to the fourth Monday in
each month, 10 a. m.

Glad to have Rev. S. G. Pope in
our part of the state, at Shelby,
Miss. He is one of our very best
preachers.

The District 4 meeting of the
Emergency Program was held at
Calhoun City, Nov. 21st. Pastor
Flynt and his good women treated
the visitors royally, even to a splen-
did lunch in the basement of their

splendid church house. District
Chairman Travis presided, and we
had the fine help of Bro. Bob Gan-
dy. Brethren Metts and Boston de-
livered helpful messages. Most of
the eleven counties were represented.
A hopeful note was sounded by all.
Clay County reported her quota
raised already. Other counties were
at work on their quotas. We must
succeed.

The new Scuna Valley Baptist
Church started out right by putting
The Baptist Record into 90% or
more of the families. That evidences
a progressive spirit. Ignorance is
one of the world's most fatal and
expensive crimes. You cannot count
on much help from those who will
not take and read their denomina-
tional paper.

I have just read Dr. G. W. Riley's
little book, "A Stack-Pole Bible-
Reading Study", and find it a val-
uable book, well worth the price and
the time to study it. May be had of
the author, Clinton, Miss.

Hon. Jas. P. McCain, attorney of
Water Valley, is chairman in the
Emergency Program for Yalobusha
County Association; and he is on
his job. He is one of our most elo-
quent speakers and spares no time
in getting the matter before our
churches. More laymen like him, is
the need of the hour!

Salem, Mass., once saw supposed
witches burned at the stake. Now
we see another foolish caper by a
Massachusetts people: Thousands
of people, including a mayor-elect of
one town, go to the grave of a priest,
60 years dead, and touch it to be
healed. Nothing to it, but shows
that weakness and superstition still
live even in "cultured Massachu-
setts". Study the Bible and trust
God.

AFRICA HEARD FROM

H. F. Vermillion

I have just received a letter from
a native of Nigeria, Africa, asking
for information about the care and
treatment of tuberculosis. This pa-
tient states that he picked up a piece
of paper in the road down there in
Africa upon which someone had
written the name and address of the
Baptist Sanatorium at El Paso.

We were glad to mail to him (as
we do to thousands of others infor-
mation concerning tuberculosis and
its treatment. The widespread in-
fluence and usefulness of the El
Paso Sanatorium are realized by
few people. Most people think of
the Sanatorium as a small local in-
stitution treating a few patients
mostly from El Paso, Texas. Such
conception is far from the truth.
Almost none of our patients are na-
tives of El Paso and few of them
natives of Texas. They come from
all over the world, and we send
helpful information to thousands
who would never know how to care
for themselves except through us.

We also cooperate with many lo-
cal, state, national and international
organizations in combating tuber-
culosis. No person could read the
correspondence that comes to this
office without knowing that our tu-
berculosis hospital is doing far-
reaching and great good.

POLICY, NOT DOCTRINE

Southern Baptists do not differ
near so much among themselves over
doctrine as they do over policy.
There is very little, if any, differ-
ence in the doctrines held by Dr. J.
Frank Norris, of Fort Worth, Texas,
and Dr. Geo. W. Truett, of Dallas.
But there is a tremendous differ-
ence in the policy of these two
men, which in the very nature of
the case causes the influence of
these two outstanding Baptist lead-
ers to divide; and is causing lots
of harm to the cause of Christ,
which they both love. It is not the
purpose of this article to discover
the personalities of these two men,
but to discuss their policies. These
two men—as all true Baptists do—
agree on the fundamental doctrines
of the gospel of Christ: viz: The
virgin birth and deity of our Lord,
His vicarious sufferings, His sub-
stitutional death, His bodily resur-
rection and second coming. Salva-
tion by grace, redemption by blood
and justification by faith. Eternal
life as the gift of God and rewards
for service. People who do not be-
lieve these doctrines have no busi-
ness calling themselves Baptists at
all. The aim of Dr. Norris, Dr. Tru-
ett and all other sound Baptists is
to promote these fundamental truths.
We are all busily engaged at the
task, but HOW to do it, is where
we differ. And so the "how" be-
comes an adopted policy. I have
wondered why Dr. Norris and Dr.
Truett could not "split the differ-
ence" and unite their efforts for
the glory of God. If they could—
and they could if they would—it
would mean a whole lot, and would
go a long way toward re-uniting the
Baptist forces of the South in bonds
of love into one common cause which
would evidently also increase giv-
ing.

The policies of these two staunch
leaders are on the extreme. One
as far from the other as the east
is from the west. And they are both
doing wrong.

The policy of Dr. Norris is to ab-
solutely destroy everything that dif-
fers with him on the fundamental
doctrines of the gospel. Let a man
even hint that he doubts the verbal
inspiration of the scriptures, or the
Virgin Birth and Deity of our Lord
and he is on him with both feet in
a moment. His manner of warfare
is to the death. His ensign waves
defiance, his motto is ask no quar-
ter and show no quarter. And he
does not stop at that, but is ready
to fight his own brethren just as
hard as he does his enemies if he
differs with them on means and
methods of work.

Dr. Truett is on the other ex-

treme. His policy borders on com-
promise. He doesn't only tolerate
without protest those who deny the
inspiration of the scriptures, the
virgin birth and Deity of Christ,
but he purposely conducts himself
so as to throw his influence in their
favor. There is no secret about
this; he does not deny it; it is his
policy. He did not hesitate to sit
as chairman—at the Baptist World
Alliance which met in Toronto, Can-
ada—presiding over the English-
speaking section, "The English-
American—Fraternal" and introduce
three notorious liberals. He also
had as a guest in his pulpit at Dal-
las, Dr. Shailer Matthews, dean of
the Divinity School of Chicago Uni-
versity, another notorious modern-
ist. It is also noticeable that he
never criticises any means or meth-
ods of our system of organized
work.

Southern Baptists should not fol-
low the leadership of any man that
is unnecessarily hostile, or unneces-
sarily compromising. But we should
work together in the bonds of free-
dom in Christ and love for truth.
We should all unite in fighting the
common enemy but "speak the
truth in love".

We should never for one moment
let our influence count for compro-
mise. Neither should we purposely
insult those who differ with us. If
we cannot always agree on ways
and means in carrying on our work
to evangelize the world we should
not hesitate to offer a friendly criti-
cism.

If there ever was a time when
Southern Baptists should throw off
extreme leadership and use common
sense it is now.

—J. E. Heath.

Winona, Miss.

"Speaking of old families," said
the aristocrat of the party, "one of
my ancestors was present at the
signing of the Magna Charta."

"And one of mine," said little
Ikey, who was one of the push,
"vos present at the signing of the
Ten Commandments."

EVERGREENS—10c & UP

Other ornamentals in proportion.
45 years in business.

Greensboro Nurseries
Greensboro, N. C.

TUBERCULOSIS

needs prompt, adequate and skilled
treatment. For information write

SOUTHERN BAPTIST
SANATORIUM

EL PASO, TEXAS

A STACK-POLE BIBLE-READING STUDY
By Rev. G. W. Riley, Clinton, Miss.
Single copy 35 cents. Clubs of five or more,
25 cents.
Send orders to author.

Gifts That Continually Give

The Kind You Want For Your Friends

ALREADY LISTED FOR YOU IN

Winter Book Buddings

The Latest and Best from Various Leading Publishers

Graded Series for Children and Youth, New Religious Books
and those of Permanent Appeal, Latest and Popular Fiction,
Biography, Poems, Special Gift Book Suggestions, etc.

It's Free—Hurry Your Order for "Buddings"

BAPTIST BOOK STORE

502 East Capitol St., Jackson, Miss.

The Sunday School Department

SUNDAY SCHOOL LESSON

Dec. 1, 1929

THE CHRISTIAN HOME IN A MODERN WORLD. Luke 2:40-52. GOLDEN TEXT... Honor thy father and mother. Ephesians 6:2.

(From Points for Emphasis by H. C. Moore)

1. The Infancy of Jesus in his home at Nazareth exhibited the traits of ideal childhood. His development was in four directions. First, of course, it was physical. "The child grew" in body: his infant frame was subject to the physical laws governing us today. Moreover, he increased in wisdom. As the child of Mary, he was not endowed with infinite knowledge; but his mind was eager, alert, appreciative; so that he gained knowledge and attained wisdom. Also, he steadily advanced in popularity among his associates. They cast out and rejected the Perfect Man, but they loved and admired the Perfect Boy. And, again, in the favor of God he advanced with the advancing years. He needed no conversion as we do, but he had the capacity for spiritual expansion, for enlarging usefulness, and for increasing heavenly approval.

2. The Trip At Twelve to the Passover at Jerusalem illustrates the training of youthhood. The historic scenes along the way, the multitudes of pilgrims from every quarter, and the first glimpse of the Holy City as they neared its walls must have thrilled the youthful traveler. In Jesus must have been his interest in the things he saw and heard. And when Joseph and Mary joined a Galilean caravan on the way home, men and women and children traveling in separate groups, Jesus was left behind. Retracing their steps, Joseph and Mary on the third day found Jesus in the Temple in the midst of the doctors, an attentive hearer and a diligent student. His spiritual insight and mental grasp of truth astounded all observers. To the mild interrogatory rebuke of his mother, Jesus responded in his first recorded words, "How is it that ye sought me? knew ye not that I must be in my Father's house?" Thus early dawned upon him the consciousness of his mission as the Son of God. Nevertheless, he abandoned the congenial circle of the Temple rabbis in order to go home with humble Mary and Joseph; the courts of the sanctuary with its capable teachers and unnumbered worshippers he left to retrace the dusty way northward; he returned from the glorious capital to abide again in insignificant Nazareth; and notwithstanding the conception of his mission as the Son of the Most High, he was willingly subject to Joseph and Mary.

3. The Eighteen Silent Years in the carpenter's shop at Nazareth were occupied with the noblest toil of manhood. They must have been years of severest discipline: submission to a power that was infinitely less than his; the drudgery of incessant toil when angels were his rightful servants; obscurity in Nazareth

when the heavens were full of his glory; and waiting his time when the world apparently needed him. Yet he patiently toiled in that narrow sphere till he was conversant in at least four languages—Latin, Greek, Hebrew, and Aramaic; till he had traversed the domain of Nature and gathered its ripest sheaves; till he had observed every phase of human character, fair and foul; and till the Scriptures were fitted into every fold and crevice of his being. Thus in the holy childhood and through the long unrecorded years that force was developing which in three years of public life startled the world and laid the foundations of an indestructible Kingdom.

News Notes

Did You Get Yours?

A letter was sent to all of the registered classes with the Young People's-Adult Department, Baptist Sunday School Board, Nashville, Tennessee. If you did not get yours, write for it. They will be glad to send you one. Many because of changed addresses were returned to the sender. Your class will be interested in the poster regarding the Standard. It tells who is responsible for attaining the Standard. It will make an excellent basis for discussion at the Monthly Class Business Meeting. By the way, have you sent in the names and addresses of the teacher and new officers of your class so that your class will remain on the active mailing list?

Something New

Have you seen the new folders for application for Standard class award? It is a little folder already addressed to the State Sunday School Secretary to whom the class should send it when filled out. No envelope is required, merely a two cent stamp and sealing of the flap. Insist that your secretary keep accurate records of the class attendance upon the class, the preaching service and the business meetings. See that your first vice-president communicates with the absentees every week. These are perhaps the hardest points to attain and they must be maintained throughout the quarter.

Now for a New One

Even though your class was Standard all of last year, or a part of last year, you will want a new Standard certificate for the new Sunday school year. This first quarter runs from October 1st to December 31st. No charge is made for the Standard certificate. Fill out the application folder as mentioned above, and if your class has qualified, the Standard certificate will be sent. If a class maintains Standard requirements for any three consecutive months, the certificate will be sent. Seals are sent for the various quarters and are to be attached to the certificate as they are earned through the year.

SHANNON

Just a line to say we are back in

the State on one of the most pleasant fields, from an appearance, in the state. We are very happy in the work. The people here and at all the other churches have shown a most magnificent spirit, generous in every way and looking forward to each service with keen interest.

We have, through the help of the Lord, been able to remove the entire indebtedness from the Plantersville Baptist Church and are now planning for the dedication of this very beautiful county brick church to the Lord. This service we expect to be 1st Sunday in December. This church will be entirely out of debt and have pledged themselves to do much more in every way financially for the coming year.

Through the effective preaching of Brother W. E. Farr this last Summer, there are a large number who have pledged themselves as tithers. Undoubtedly Dr. Farr must have a good sermon on this subject. Wish I could have him preach on this subject in all of my churches.

We have baptized in this church two, which I feel may have come from this same meeting.

The crowds are unusually large at the Nettleton Church. There is a very good outlook there in the work. There are so many who are interested in the work there. We are now planning for study Course in the B. Y. P. U. the first week in December. We had four accessions to the church there last Sunday. I am preaching to all my churches this month on "The Great Commission," and it seems to be a good stimulus for church members who are hanging out of the church, for some have united with the church each time I have preached on it. May I offer the major part of the outline: I. The Power of Jesus, "all power." II. The Preaching of Jesus, "the gospel" evangel. Mk. 16:15. III. The Presence of Jesus, "And, lo, I am with you always."

We had 8 to unite with the church here in Shannon Sunday (Nov. 7), through the cooperative spirit of Brother J. L. Arnold, our energetic deacon and Sunday School Superintendent. We are assured of success in the Emergency Campaign in this church. We also expect to close out all indebtedness in the church before Jan. 1st, 1930.

The Lord is rejoicing our hearts here in the work by adding new born souls to his people.

Pray that God may continue to work through us here.

—Stanley W. Rogers.

LELAND

WHEREAS the board of Deacons of the Leland Baptist Church does think it fitting to express to Dr. J. G. Chastain its sincere thanks for the untiring effort and lovin' service rendered by him during the illness of John W. Faulkner, our beloved pastor.

BE IT RESOLVED that our church feels that its spiritual life has been

greatly strengthened and deepened by its contact with this venerable servant of the Cross;

THAT the church esteemed it a great privilege to sit at the feet of this Patriarch and have him unfold before them the divine promises of the Word of God;

THAT these resolutions be adopted by the church, placed upon the records of its minutes and that a copy be sent to The Baptist Record and a copy presented to Dr. J. G. Chastain, Sr.

Signed,

D. H. Landrum,
Jno. A. Collier,
Committee.

"For giving is living," the angel said, "Go feed to the hungry, sweet charity's bread,"
And must I keep giving again and again,
My selfish and querulous answer ran. "Oh no," said the angel piercing me through,
"Just give till the Master stops giving to you."



Don't Let Colds Get Started

Guard your mouth and throat, the "danger spot" for colds. Gargle Dr. Tichenor's Antiseptic night and morning, and you kill germs before colds start. Termed by Tulane University Pathologists, "a real germicide".

Dr. Tichenor's
ANTISEPTIC
A HOUSEHOLD
FRIEND FOR 67 YEARS

Keep Little Ones Well and Comfortable and they'll stay happy and healthy



from babyhood thru schooldays. Its vegetable oils are wonderfully helpful to maintain bowel regularity so essential to healthy childhood. At all druggists.

WINSLOW'S
SYRUP

Write for interesting, free book on Baby's diet
ANGLO-AMERICAN DRUG COMPANY
Dept. N, 217 Fulton Street, New York

START NOW! GROW FLOWERS—SHRUBS—
Make lawns, gardens Fairylands of natural beauty. Plant roses, vines, evergreens. We offer hundreds of varieties of plants for Southern growing. Guaranteed healthy stock. Our large plant catalog of interest to every home owner, sent FREE on request. Write today.
FRUITLAND NURSERIES
Desk C-3 P. O. Drawer 910 Augusta, Ga.
South's Oldest Nursery

WRITE FOR CATALOG

Baptist Student Union

Carrol Hamilton, Miss. College,
President
Inez Hardin, Delta State, Co-Pres.
Clarence Carlson, Ole Miss, V.-Pres.
Zana Wilson, M. S. C. W., Editor

Guy Hathorn, State Teachers,
Treas.
Sybil Brame, Blue Mt., Sec.

Address all communications to Box 1087, M. S. C. W., Columbus, Miss.

All correspondents please note the change in address to which material is sent. All communications being directed to M. S. C. W. at Columbus instead of Clinton.

Blue Mountain B. S. U. Notes

A concentrated effort to help in the Emergency Campaign is being made on the campus this week. Dr. E. M. Highsmith gave a very informational and stirring talk at the chapel hour on November 20. This was followed by a room to room solicitation under the direction of the treasurers of the S. S. classes. The amount has not been reported; however, we expect a good contribution.

The Baptist Student Conference has been brought back to the girls who did not go by the enthusiastic delegates who did go. The latter gave inspirational reports at prayer meeting each day during the week of November 10.

The Freshmen under the direction of Miss Mirriam Daffin had charge of the noonday prayer meeting beginning Nov. 17. Their subject for the week was "Remember God."

On the evening of November 20, the members of the Ready Y. W. A. of the Old Hearn and Miss Yarborough, the Student Secretary, were delightfully entertained in the home of their sponsor, Mrs. J. N. Mayfield. An interesting program, with Africa for its subject, was rendered. Miss Nell Thompson was chairman of the program committee. The topic, "Extremes in Africa", was discussed by Misses Ruth Thompson and Clara Moore. After the program the guests were served delightful refreshments. Plans were made for visits to shut-ins, then all left with a still higher regard for their sponsor.

Brunettie Mai McMahon.

State Teachers College News

Our Student Secretary and his wife attended the State Convention at Canton, Mississippi. Mr. Pennebaker told the Convention about the work the Student Secretaries are doing. They report a great time at the Convention.

Students of S. T. C. have been working and praying for the Clyde Revival. Mr. Pennebaker went out every evening and carried some students to help in the work. A church is about to be organized out there very soon. Five young people were converted under the preaching of Bro. Bryan Simmons. Several students of S. T. C. rendered musical numbers, which were appreciated very much by the people.

It was a rare privilege that was given us last week—to act as one of the hosts of the annual gathering of Baptist Students. A great many of our students attended all of the sessions and most of us attended at least one session. A number of

visiting delegates were guests on our campus, and went away high in their praises of the hospitable way in which they were entertained.

Annie Hewitt Burris, Reporter.

The B. S. U. of M. S. C. W. is placing more emphasis this month on prayer. The organization of the work is practically perfected, but there is a need of prayer working in and through it. There is at 5 o'clock each afternoon the Master Minority Prayer Meeting. There is a feeling in the midst of this great spiritual enthusiasm and interest of deeper consecration. More girls are seeking responsibility, and have a desire to make their influences count for the most even to giving up of hindrances.

A complete checking of the B. S. U. at M. S. C. W. was made last month to see how it stands in regard to First Magnitude Standard which is held for Baptist Student Union of the South. The B. S. U. has attained all points except one. The standard required an enlistment of 757 of the Baptist girls on the campus in some organization. Thorough searchings find that 355 girls have been enlisted thus far—that leaves a small margin yet to be reached.

There was a joint meeting of the Councils of the B. S. U.'s of M. S. C. W. and A. & M. Saturday night, November 23, at the Baptist Workshop. Dr. R. B. Gunter talked to the Councils.

The new sawdust room of the Baptist Workshop at M. S. C. W. was used first by the teachers and officers of the Sunday School of First Baptist Church. Friday night, November 22, they were entertained there at a banquet.

ABOUT PICAYUNE

It was my pleasure to join with Rev. H. T. McLaurin and his noble church, the First Baptist Church of Picayune, in a gracious revival meeting. On October 28th my brother, Mr. Virgil Posey, of Jackson, Miss., and I began a two week's meeting in which he led the music and I did the preaching. While there were many unusual handicaps in the early days of the meeting, the Lord was with us in the manifestation of His power and great blessings. Thirty-nine people united with the church during the meeting and others were won to Christ, but for various reasons were prevented from uniting with the church during the meeting. These are expected to unite with the church at an early date.

I was happy to renew my fellowship with Brother McLaurin and his fine family and congregation. I rejoice also to see the growth of Picayune and the growth of the First Baptist Church within the three yrs. that have elapsed since I was there for a previous meeting.

Brother McLaurin in his short ministry at Picayune has already won hearts of his people and is leading them in a noble fashion. Wonderful possibilities stand out before the First Baptist church to ever challenge them to efficient and enlarged Kingdom service. We may expect even greater developments in the years that are ahead as pastor and people become acquainted with each other and undertake together their great task.

Pearl River County is known far and wide for its thrift, its climate, its industries, but more than all for its fine people. Baptists have a wonderful opportunity in all southern Mississippi, but nowhere more challenging than in Picayune and Pearl River County.

Picayune Baptists appreciate their church and pastor and know how to undertake big things for the Lord. They are a worthy group and our prayer is for their continued growth and blessing.

The Baptist Record is always a welcome visitor with its fine messages to my heart and home. I pray for its larger usefulness.

Yours in His name,

—S. G. Posey.

FORWARD MOVEMENT Harrison County Association

The recent meeting of the Harrison County Association was one of the best in the history of the association. The spirit was fine and the interest high. Dr. Gunter was present and made one of the best speeches he ever made in his life. All the reports and speeches made during the meeting were high class. Saturday night November the 16th the Executive Committee of the association met and held one of the most constructive sessions in its history. Plans were made for preaching the gospel to the people of Harrison County by the local pastors and workers. A hand organ is to be bought. The pastors all offered their services without cost to hold meetings in destitute and needy places. Two pastors in the association are good song leaders and they offered to sing and lead the song services in these meetings. A fine man and his wife offered their services to play the organ and do personal work. An offering will be taken at the close of the meetings for the Cooperative Program. In this way the pastors and workers in the association will take care of the evangelistic needs of the association. The plan is to take the gospel to the people, to hold street meetings, and meetings in every needy place. The Mississippi coast is a great mission field. The Baptist people on the coast are not rich in this world's goods but they are rich in faith and good works. It means sacrifice to be a faithful member of the church down here. A great majority of our people are poor. Financial conditions on the coast have not improved as fast as we had hoped they would but the outlook is brighter and more hopeful. Our churches are not strong numerically or financially but they all have good pastors and are aggressive and working at the task heroically. A large percent of the people are Roman Catholic and the Catholic Church is ag-

Starts Hens Laying

Here's a New Way to Get Eggs in Winter.
Costs Nothing to Try

Rev. R. V. Andrews, Eckerty, Ind., has a real idea for chicken raisers who are not getting plenty of eggs. He says: "I notice in the paper where a lady gave Don Sung to 36 hens and got 26 eggs a day in winter. I can beat that. My 36 hens, after having Don Sung, laid 30 to 34 eggs, day after day. The hens were in fine health and kept laying all winter."

Don Sung, the Chinese brand of tablets which Mr. Andrews used, are opening the eyes of chicken raisers all over America. These tablets can be obtained from Burrell-Dugger Co., 234 Postal Station Bldg., Indianapolis, Ind. Poultry raisers whose hens are not laying well should send 50 cents for a trial package (or \$1 for the extra large size, holding 3 times as much). Don Sung is positively guaranteed to do the work or money refunded, so it costs nothing to try. Now is the time to start giving Don Sung to your hens, so you will have a good supply of fresh eggs all winter.

gressive at every point of opportunity on the coast. The Mississippi coast country is undoubtedly one of the greatest missionary fields in the South. Ten thousand dollars a year in the work here would not be too much to meet the growing needs of this work. Let our Baptist people everywhere wake up to the fact that right here at the door is one of the greatest mission opportunities to be found anywhere. Watch this forward movement in Harrison County Association and pray for the work that the gospel may be given to the people who come here from the ends of the earth.

—W. S. Allen,
Vice-Moderator
and Missionary Pastor.

THE SOUTHERN BAPTIST THEOLOGICAL SEMINARY

In checking the list of students enrolled in the Seminary this year, we find that Mississippi is sixth in the list as to the largest state enrollment.

Those who are here this year are: E. E. Ballard, Tupelo; J. A. Bass, New Hebron; W. A. Bell, Winona; R. H. Campbell, Wiggins; P. B. Cooper, Senatobia; S. B. Cooper, Senatobia; P. E. Cullom, McComb; O. A. Eure, Hattiesburg; E. I. Farr, Meridian (now Memphis); W. S. Hardin, Kewanee; B. B. Hilbun, Laurel; A. B. Hill, Water Valley; A. A. Catchings, Beach; J. H. Kyzar, Bogue Chitto; R. A. Langley, Learned; M. D. Moore, Tupelo; S. B. Platt, Columbus; W. E. Richardson, Hattiesburg; J. B. Smith, Indianola; W. S. Smith, Sidon; J. D. Taylor, Brookhaven; W. M. Taylor, Oxford; W. C. Tyler, Picayune; C. T. Vinzant, Burns; and G. F. Winstead, Pelahatchie.

It has been suggested that this list of names be sent to The Baptist Record, "so here we are". We have an opportunity to be together every two months when the state groups meet on Missionary days. Those of us who live in Mullins Hall meet every Wednesday night for state group prayer meeting.

—Richard H. Campbell.

TIRED EYES Dickey's Old Reliable
Eyes Water used 60
years for tired, weak and sore eyes. Soothes,
cleanses, cools. Painsness. Drug stores or by
mail 25c.
DICKEY DRUG CO., BRISTOL, VA.

The Children's Circle

Mrs. P. I. Lipsey

Bible Study: 2 Tim. 1:4, 5, 23:14

Paul was an old man and Timothy was a very young man, but they were great friends. Timothy lived at Lystra, and had been converted under Paul's preaching, and afterwards went around with him on some of his missionary journeys. Paul loved him, and called him his "son in the gospel." Timothy's mother was a Jewess, but his father was a Greek. Paul was now at Rome in prison, and in writing to Timothy, addresses him as his "beloved child." Paul reminded Timothy that he had a mighty good mother, Eunice, and a grandmother, Lois, just as good, and that the sincere faith that Timothy has is no new thing, but the same that upheld his mother and grandmother. Timothy had become a young preacher, and Paul urged him to train carefully this gift of preaching that is his, and to be glad to bear troubles that may come from preaching the gospel. In the second Scripture, the old preacher told the young one that bad people were going to get worse and worse, deceiving themselves and others, and that Timothy had a strong support in what he learned in his childhood from these two dear Christian women, and that he must hold fast to his faith in these teachings. He told him and this is true for us as for him, that these sacred writings could make him wise by faith in Christ Jesus. Those of us who have Christian mothers and fathers, ought not to find it hard to commit ourselves to the same Saviour whom our fathers and mothers have loved. Will you not do so, little boys and girls?

My Dear Children:

More letters than usual this week, and more doing. The Sunbeams are shining pretty brightly, almost as brightly as those that are making these November days so beautiful. We have good contributions for Miss Gladys, and a Thanksgiving present for the Orphanage. I have company, and have not made up our accounts for the past two weeks, but the money is coming in. Donald Keith is still getting nice presents from his Circle friends, and is just as grateful as can be. He has a plan that he wants to put before you, perhaps next week, perhaps not till the next week.

I hope Thanksgiving Day will be a happy day for you all. We have been having Thanksgiving for more than a week, several of our children and grandchildren being with us. Much love to you all,

—Mrs. Lipsey.

West Point, Miss. Nov. 12, 1929
Dear Mrs. Lipsey:

I am 12 years old. I enjoy reading The Baptist Record. I am going to school. Am in the 7th grade. I go to Sunday school when I can. Have such a good Sunday school. My teacher's name is Mrs. Alice Lipton. Her class is piecing a quilt to send to the orphans home. I made 16 blocks. Your new friend.

With love,

—Louise Whatley.

How many blocks in the quilt, Louise? You are a good piecer. Write to us again.

Tchula, Miss. Nov. 15, 1929.
Dear Mrs. Lipsey:

Some time has passed since I was with you all. But I read the Children's Page every week with much interest. I did not go to the Fair, as it was impossible for me to go. I'm sure I would have enjoyed it very much. I'm writing to our little Sick Friend in today's mail and am sending Bilt E-2 architectural outfits that he can build small houses with. I hope he will enjoy playing with it. I'm getting along fine at school. Am taking expression this

year and like this work so much. It has rained all this week and I have to walk about a mile to school but I've not missed one day, tho I must say some time some of the good folks gave me a ride which I appreciated very much. Put the money I'm sending where it is needed most.

Your same little friend,

—Juanita Ballard.

We are so glad to hear from you again, Juanita. We will give you the prize in going to school regularly.

Thank you for the \$2.00, which we will give to Miss Gladys.

Quitman, Miss., 11-12-1929.

Dear Mrs. Lipsey:

The Sun Beams of Quitman are interested in The Children's Circle, and wish to share with you the joy of helping others.

We have not been organized long but have a large enrollment (33) and interesting programs. We hope to do some definite mission work each month. We are working on a scrap book to send to China now.

We are sending \$1.25 for Miss Gladys. Hope she enjoys her school work at B. B. I. this year. It is a wonderful school.

Most sincerely,

Carroll Land,

Secretary

Miss Hal Dabbs,

Mrs. B. C. Land,

Leaders.

I don't know what I should do if my children did not share with me this joy. I think you are doing just right in learning about mission work, and giving to it. Thank you so much for this good gift, and come again when you can.

Slate Springs, Miss. Nov. 9, 1929.

Dear Mrs. Lipsey:

Will you let a Webster boy join? I read the letters and the Bible Study. I go to Sunday School and preaching. Our pastor's name is Rev. J. B. Middleton. He is now going to Mississippi College.

I go to school and in the fifth grade. My teacher's name is Miss Inez Morgan. I am ten years old.

I went to the orphans Home when I visited my uncle, T. T. Spencer, of Clinton.

My pets are two cats named Punch and Judy.

Enclosed you will find 10 cents to the orphans Home.

Your friend,

—Wilburn Shelton.

Pinola, Miss. Nov. 16, 1929.
Mrs. P. I. Lipsey,

Clinton, Miss.

Dear Mrs. Lipsey:

Enclosed is a check for \$1.20 as a Thanksgiving Offering to the orphans from the Stonewall Sunbeam Band.

This is a small amount but maybe it will be a help to them.

Yours Sincerely,

—Miss Myra Fortenberry.

You are making a nice addition, Miss Myra, to our Thanksgiving present to the Orphanage. We are so much obliged to your Sunbeams. Give them my love.

Carpenter, Miss. Nov. 16, 1929.

Dear Mrs. Lipsey:

I have been studying is the reason I have not written. I am still going to school. My teacher's name is Mrs. Mollie K. Irving. I am 10 yrs. old and I weigh 90 pounds. I guess I must close for this time.

Your friend,

—Ruby Oneal.

That is a good reason, Ruby, that you give for not writing. You must try to learn all you can at school. You are a mighty big little girl, aren't you? Write again.

Mt. Olive, Miss. Nov. 14, 1929.

Dear Mrs. Lipsey:

This is my first time to write. I'm a little boy, will be four years old on my birthday. I have a little brother who will be one year old Thanksgiving. His name is George Paul. I love him very much. I'm sending fifty cents. 25c is for Miss Gladys, and 25c for the Orphans. I wish I could send more, but this will help some.

It is raining now, so I will have to stay around the fireside today. Days like this mother tells me Bible stories and shows me pictures.

Much love to all,

—Dinford Brown.

We hope this won't be your last time to write, Dinford. I have divided your money as you directed and thank you for it. The long, rainy spells were pretty hard on us, weren't they?

Fremont, Miss. R. 2, Nov. 15, 1929.

Dear Mrs. Lipsey:

I am a little girl seven years old. I go to Sunday School most every Sunday. I am keeping up with the Daily Bible Reading. I sure do like to read the Bible. I been going to school but at present I am sick. I study the fourth grade at school. I have two little sisters, Marie is five, and Dorothy is three. We have good times playing.

When my two little cousins, Edmond and Mavis Phillips, visit us, we have a little play-house to play in. I hope to see this in print.

Will go for this time. Love to all,

—Mary Bell Phillips.

P. S.—Enclosed find 5 cents for Miss Gladys.

I'm putting you down on our Bible Study list, Mary Bell, and so glad to have you. I know you all enjoy playing in the playhouse.

Oxford, Miss. Nov. 15, 1929.

Dear Mrs. Lipsey and Circle:

I have not written you for some time but the letters were so scarce this week till I thought I would write. I guess most everyone is too busy with their school work to write. I go to school at Burgess and am in the 6th grade. I like my teacher fine. We have four teachers, Mr. and Mrs. Hyde, Mr. Whitehead, and Miss Smith.

I go to church at Clear Creek. Our pastor is Bro. Day, he is a good preacher, and we like him very much.

I will try to write more next time.

Love to all,

—Elgena Marguerite Waller.

We are not quite so lonesome for letters this week, Elgena, as we sometimes are, but we are glad to hear from you. Come again.

Grading Winnsboro Granite

Vast as are the deposits of granite, only a very meager percentage is available for monumental purposes. Even in the great Anderson quarries of the Winnsboro Granite Corporation, Rion, S. C., though the granite mass is wonderfully uniform, surpassing most noted granite quarries in this particular, only about 50 per cent. of the granite quarried is considered sufficiently perfect to grade as "Winnsboro Granite".

A very simple test is used at the quarries. A block of stone is thoroughly wet with water. This brings out clearly any and all defects, regarded as defects by the trade. Blocks showing defects are graded as seconds, and are known as "Smith stock".

A third grade, with larger defects, is used for paving blocks; while blocks carrying stains are used only for ballast. Winnsboro Granite must be free from stains, white or black streaks, white or black splotches of size, and must be also free from waves (variation in mixture of light and dark crystals) in the grain. The first grade product, known as "Winnsboro Granite", must be even in texture, of straight grain, giving a uniformly beautiful, even-grained surface.

When buying a monument, be sure to impress upon your dealer that you do not wish Smith stock or seconds, but must have "Winnsboro Granite"—first grade granite of one of the very greatest granite quarries of the world.

Send for latest free booklet of designs to Winnsboro Granite Corporation, Rion, S. C., and insist on your dealer supplying you a quarry guarantee that the stone used in your monument is "Winnsboro Granite"—a guarantee signed by the management of the Winnsboro Granite Corporation.

Faith is like the coupling which attaches the car to the engine. All the power and speed and momentum that belong to the locomotive now become transmitted to the car. The coupling is simply the medium of communicating the power. So faith joins the believer to Christ and makes him partaker of all that Christ has, and is, and does.—The Traveler's Guide.

NOTICE OF TRUSTEE'S SALE

By virtue of authority conferred on me as Trustee in a Deed of Trust executed October 22, 1928, by Abram Fort to the Independent Lumber and Supply Company to secure an indebtedness to the said Company, and which said Deed of Trust is recorded in Mortgage Record Book No. 204 at Page 572 of the Records of Mortgages of the First District of Hinds County, Mississippi, said Deed of Trust having been subsequently assigned to J. M. Hartfield by the Independent Lumber and Supply Company, said assignment being of record in Book No. 229 at Page 20 of the records in the Office of the Chancery Clerk of Hinds County at Jackson, Mississippi, I will, on the 29th day of November, 1929, at the front door of the Hinds County Court House at Jackson, Mississippi, within legal hours, sell at public auction for cash to the highest and best bidder the following described land situated in the First District of Hinds County, Mississippi, to-wit:

Begin at a point on the East side of the Pocahontas Gravel Road 153 Feet North of a line between the N½ and the S½ of the NW¼, Section 20, Township 6, Range 1 East, run East 431 Feet along a fence to a stake, thence run North 208.7 Feet to a stake, West 404 Feet to the East side of said Pocahontas Road, thence Southwesterly along the East side of the said road 211 Feet to the point of beginning, containing Two (2) acres (more or less) in the N½ of the NW¼, Section 20, Township 6, Range 1 East.

I will convey only such title as is vested in me as Trustee, which is believed to be good.

Signed, published, and posted as is required by Law, November 7th, 1929.

L. L. POSEY,
Trustee.

GIRLS Earn Xmas Money

BOYS & Write for 50 Sets St. Nicholas Christmas Seals. Sell for 10c a set. When sold send us \$3.00 and keep \$2.00. No Work—Just Fun. St. Nicholas Seal Co., Dept. 280 B. R. Brooklyn, N. Y.

COTTON SEED

HEAVY FRUITER, three bales an acre; earliest cotton, 40 bolls weigh pound; 45 per cent lint; wonderful cotton. Write for special prices. VANDIVER SEED CO. La-sonia, Georgia.

A PARABLE

(Mat. 13-24 to 30)

The Kingdom of Heaven is likened unto a man who sowed good seed in his field; but while men slept his enemy came and sowed tares among the wheat and went his way. But when the blade was sprung up and brought forth fruit, then appeared the tares also.

So the servants of the householder came and said unto him: Sir, didst thou not sow good seed in the field? From whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said nay, lest while ye gather up the tares ye root up also the wheat with them. Let both grow together until the harvest; and in time of harvest, I will say to the reapers, gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn.

In his interpretation of this parable Jesus said, "He that soweth the good seed is the Son of Man; the field is the world; the good seed are the children of the kingdom; the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world (the age). The reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them that do iniquity, and shall cast them into a furnace of fire. There shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Mat. 13-37 to 43.

Here we have,

- 1st, The Sower—The Son of Man.
- 2nd, Good seed—Children of the kingdom.
- 3rd, The field—The world.
- 4th, The enemy—Satan the devil.
- 5th, The tares—Children of the devil.
- 6th, The harvest—End of the age.
- 7th, The reapers—Angels of God.
- 8th, The barn—The "prepared place".

God originally sowed this world (the earth) with good seed, made in his image, which he pronounced "good". Adam and Eve were pure (sinless) as they came from the all-wise mind and all-mighty hand of the Creator of heaven and earth and all they contain, and were placed in the God-planted garden, "eastward in Eden".

It was Satan, the arch-enemy of God and man, who sowed tares in this beautiful world, the present and future dwelling place of man. He has so successfully sown the field with tares that it would seem, from human view, they would overshadow and destroy the wheat; for the tares, the wicked, greatly outnumber the righteous. This parable shows the great forbearance and incomparable love and long-suffering of God in allowing the tares to grow with the wheat. Man's judgment would be that the tares should be removed upon their appearance among the wheat, lest they choke and hinder its growth. It teaches that it is

for a definite time that the tares, the wicked, shall oppose the righteous and dominate the earth.

"I have seen the wicked in great power and spreading himself like a green bay tree; yet he passed away, and lo! he was not; yea, I sought him and he could not be found". Ps. 37-35,36.

"For yet a little while and the wicked shall not be; yea, thou shalt diligently consider his place and it shall not be". Ps. 37-10.

"For they that be blessed of him shall inherit the earth, and they that be cursed of him, shall be cast off". Ps. 37-22.

The wicked (the tares) will not become true believers in Jesus, the Son of God, "born again", regenerated and saved through the preaching of the Word and ministration of the Holy Spirit before the personal return of "this same Jesus", (Acts 1-11), to reign and rule upon the earth, "Lord of lords and King of kings".

The wicked, whom the tares represent, will exist upon the earth until the time of harvest when the incorrigibly wicked (the tares) will be burned—destroyed.

All "sheep" nations, which, as nations, have not hindered nor persecuted God's chosen people will be spared to enjoy the blessings and privileges of the millennial age, and over these nations will the resurrected and "changed" saints, in glorified bodies, reign with Christ one thousand years.

We learn from this parable, that in the time of harvest—winnowing day—God will send forth his angels (reapers) and gather the tares to be burned (destroyed). "Whose fan is in his hand and he will thoroughly cleanse his floor (threshing floor) and gather the wheat into his garner; but the chaff will he burn with fire unquenchable". Luke 3-17.

The earth purified in a fiery crucible, the trail of the "old serpent" and the last vestige of sin with its withering curse and suffering, removed; the earth, man's dwelling place, redeemed and restored to its "Edenic beauty and pristine glory", will be heaven for "the redeemed of the Lord".

Then, and not until then, will the prayer, "Thy kingdom come, thy will be done on earth as it is done in heaven", (voluntarily, joyfully, universally), be answered. God's will has never been thus done on earth; is not being so done today, nor can it be done so long as there is an enemy of God on the earth.

This parable gives account of the introduction of evil, or sin, into the world through the agency of Satan. As to why God permitted it, speculation is rife but not satisfactory, and the Bible, the Word of God, is silent.

—C. M. Sherrouse.

Mistress—"Mary, has the druggist sent that sleeping powder yet?"

Maid—"No, ma'am."

"Then ring him up and ask him if he expects me to keep awake all night waiting for it."

Neighbor (bearer of message, breathlessly)—"You're wanted at home, Charlie. Yer wife's just presented yer with another rebate off yer income tax."—Punch.

NOTICE OF TRUSTEE'S SALE

By virtue of authority conveyed to me as Substituted Trustee, a record of my substitution being duly recorded in Deed Book No. 229 at Page 27 of the records in the Office of the Chancery Clerk at Jackson, Mississippi, in a Deed of Trust executed on the 15th day of October, 1928, by Abram Fort to secure an indebtedness to Freeland Gale and which said Deed of Trust is recorded in Mortgage Book No. 215 at Page 83 of the Records of Mortgages of the First Judicial District of Hinds County at Jackson, Mississippi, said Deed of Trust having been subsequently assigned by the said Freeland Gale to J. M. Hartfield, the assignment being recorded in Deed Book No. 229 at Page 20 thereof of the records in the Office of the Chancery Clerk at Jackson, Mississippi, I will, on the 29th day of November, 1929, at the front door of the Hinds County Court House at Jackson, Mississippi, within legal hours, sell at public auction for cash to the highest and best bidder the following described land situated in the First Judicial District of Hinds County, Mississippi, to-wit:

"Two (2) acres in the middle part of the W½ of the NE¼ of the NW¼ of Section 20, Township 6, Range 1 East, being the same land conveyed to me by J. and B. Hart by deed recorded in the Office of the Chancery Clerk of Hinds County at Jackson, Mississippi, in Deed Book No. 92 at Page 366."

I will convey only such title as is vested in me as Substituted Trustee, which is believed to be good.

Signed, published, and posted as is required by Law, November, 7th, 1929.

E. D. KENNA,
Substituted Trustee.

NOTICE OF TRUSTEE'S SALE

By virtue of authority conveyed to me as Substituted Trustee, a record of my substitution being duly

recorded in Deed Book No. 229 at Page 26 of the records in the Office of the Chancery Clerk at Jackson, Mississippi, in a Deed of Trust executed on the 15th day of October, 1929, by Abram Fort to secure an indebtedness to Freeland Gale, and which said Deed of Trust is recorded in Mortgage Record Book No. 215 at Page 573 of the Records of Mortgages of the First Judicial District of Hinds County at Jackson, Mississippi, said Deed of Trust having been subsequently assigned by the said Freeland Gale to J. M. Hartfield, the said assignment being of record in Deed Book No. 229 at Page 20 of the records in the Office of the Chancery Clerk of Hinds County at Jackson, Mississippi, I will, on the 29th day of November, 1929, at the front door of the Hinds County Court House at Jackson, Mississippi, within legal hours, sell at public auction for cash to the highest and best bidder the following described land situated in Hinds County, Mississippi, to-wit:

In the First Judicial District of said Hinds County: Begin at a point on the West line of the Jackson and Pocahontas road, as the same was laid out and used in April, 1927, where the West line of said road intersects the line between Lots One and Two of the Abram Fort v. Rena Moore Partition Plat as shown in Surveyor's Record "A" at Page 18 and run thence North 2 degrees 30 minutes East 285 feet, and thence South 80 degrees West 395.4 feet, and thence South 2 degrees 30 minutes West 218.5 feet and thence East 351 Feet to point of beginning, being two acres (more or less) on the South side of Lot 1 of said Partition Survey and being in Section 20, Township 6, Range 1 East.

I will convey only such title as is vested in me as Substituted Trustee, which is believed to be good.

Signed, published, and posted as required by Law, November 7th, 1929.

E. D. KENNA,
Substituted Trustee.

HOLIDAY SPECIALS

For the Family and Friends

These Gracious Years

George W. Truett

\$1.25

Doctor Truett has been persuaded to put into book form his Christmas messages of the last seventeen years. These are printed just as they went from him to his people and with all the informality of such communications. A moment's reflection will show what these seventeen years have meant in the life of a church and in the history of the denomination. They vividly reflect the period which produced them. Special DeLuxe Gift Edition \$3.00.



GEO. W. TRUETT

Edgar Young Mullins

The Biography of a World Leader

Isla May Mullins

\$2.00

For a generation the tall, quiet, reserved figure of Dr. E. Y. Mullins moved among his fellows. Almost by common consent, he led the forces of Southern Baptists and became the spokesman of the Baptists of the world. Men respected him for his versatile ability, honored him for his monumental achievements, loved him for his unflinching devotion to truth; but few knew the real man. Mrs. Mullins has given us an intimate picture of her husband and has done it in such a beautiful way that the book becomes at once biography and literature.



E. Y. MULLINS

Make Books Your Gifts This Year

BAPTIST BOOK STORE 502 East Capitol Street
JACKSON, MISSISSIPPI

FAITH COMETH BY HEARING.

Are men responsible for what they believe; or do men believe that which they can not help believing? This question naturally includes another question, viz: what is believing? We hear a story related, and as it enters into our minds it is either believed or disbelieved. There are two elements that cause. 1st, the unreasonableness of the story. 2nd, the questionableness of its author. If the story is reasonable then the first element which might cause doubt is eliminated. Then, if the author is credible the second is eliminated. The story may be beyond the power of the mind to thoroughly comprehend. In that case, neither belief nor unbelief develop, but uncertainty. But if related again and again until the mind is capable of grasping the purport of it, then, if the story is reasonable and the author credible, belief takes hold of the mind and all doubt and uncertainty are expelled. This holds good whether the thing is true or false. A story may be told which directly affects an individual so that interest is aroused. It may seem reasonable; the author may seem unquestionable, and a firm decision may be reached and belief established in it; and yet, later, it may be proven untrue, so that the thing once believed may be questioned, doubted, disbelieved, and unbelief in the thing once believed may be firmly established. But in that case necessarily it must either be shown that the truthfulness of the story is impossible or else the author of it is incredible, or both. Now are men responsible for what they believe? Let's see: It is possible for men to be so unconcerned or prejudiced that they absolutely refuse to heed a story that they know would vitally affect their life, their interest, and their own destiny. In that case a man is sinning against his own soul and will reap the harvest of unbelief; when if he had forced his mind to become open and passive, and discarded all prejudice, belief in truth might have been established which would have changed his destiny. Therefore, I conclude that a man is responsible for what he believes. I have recently been engaged in a private correspondence with an avowed infidel. The study of his case has led to this article. The man has reached that stage where he doesn't only doubt the Bible and hold to a view of uncertainty—as does the agnostic—but he has allowed his mind to become fixed, in absolute unbelief. He can blaspheme the name of our Lord Jesus Christ without the least compunction of conscience. He is in a deplorable condition and yet he is no worse off than the careless, indifferent, unconcerned disbeliever who drifts along with uncertainty and doubt. They are both lost, that's all. The gospel story of our Lord Jesus Christ is related; it is reasonable; the author of it is credible, and not only so but the story directly affects the lives, the interests, the fortunes and the eternal destinies of everyone who hears it. And so, when this story is told those who hear it and understand it must either believe it or disbelieve it. Those hearing it can not remain neutral. The respon-

sibility of believing is shifted to their own shoulders. And if they disbelieve and reject that which it offers, then their hearts are hardened which makes it harder for them to believe when they hear it again. But saving faith is more than simple passive belief in the story of the gospel, it involves a decision. It means to grasp the promise of the gospel and rely upon the author of it. It is reaching a decision. It is committing the eternal destiny of the soul into the care and keeping of the Lord Jesus Christ. No uncertainty is left in the mind, all doubt is gone and belief is established. "But," a man may say: "did you not say in the beginning of your article that a firm decision may be reached and belief established in it; and yet, later, it may be proven untrue so that the story once believed may be questioned, doubted, disbelieved and unbelief in it may be established?" Yes, But before this can be done in the case of the gospel story it necessarily must be shown that its truthfulness is impossible, and that its author is incredible. Let the infidel prove that the gospel is unreasonable; let him show that the truthfulness of it is impossible; then let him impeach with competent authority the testimony of our Lord Jesus Christ who arose from the dead and was seen of more than 500 witnesses after his resurrection. Then and not until then can the belief of a child of God be shaken. For Jesus is the "author and finisher of our faith."

—J. E. Heath.

Winona, Miss.

JUST A FIT

Ben Cox

Recently I received a letter from a Tennessee merchant telling me that he had a cousin who had suffered in a great restaurant fire here recently, and that her immediate family were not able to help her. He wished me to make investigation as to her condition and surroundings. I handed the letter to the consecrated Missionary of the Noon Prayer Meeting, Mrs. Ladner. She visited the girl at once and was very favorably impressed. She brought her down to the church to try on a dress and coat which had been given to her by one of our young matrons, a few days previously. Both of these garments proved to be just a fit and the dear girl, with tears in her eyes, said "The Lord sent me down here."

Her remark reminded me of Billy Bray, the famous Cornish coal miner. A Quaker met him one day and expressed appreciation of his good work, and said, "I have a suit which the Lord wishes you to have, if it will fit you." Billy Bray promptly replied, "There will be no trouble about that if the Lord wishes me to have the suit. He knows my exact size."

FROM MEMPHIS

The writer is assisting pastor William McMurry in a meeting at Speedway Terrace church in Memphis and at this writing we are in the midst of the second week. We have seen a real revival on the part of the church members in these first ten days and now sinners are being

converted. The meeting will close Sunday, November 24th.

Pastor McMurry followed brother Norris Palmer on this field and already is doing a great work here. The people love him and are laboring with him in a great way.

Over at Calvary Baptist church brethren D. A. McCall and Joe Canzoneri are assisting pastor Lott in a meeting. All these brethren are Mississippians. Their meeting is beginning well this week and they expect a great victory at Calvary.

I have some open dates in December and January and any pastor desiring my services can get in touch with me by addressing me Box 1006, Mobile, Ala.

—D. Curtis Hall.

MERIGOLD

It has been a long time since I wrote you, but I have not forgotten you and have been reading you lately. I am bringing you greetings from Louisiana and especially from the First Baptist Church of DeRidder. I am up here in this typical and beautiful Delta town helping Bro. J. E. Kinsey in a meeting at Merigold. This is my third meeting here. We are having a hard time of it. The weather man has made it bad for us. He gave us a cold and wet reception. We had a blow-out in the heating fixtures the very Sunday morning we began and had to borrow the Methodist Church till the fixtures were fixed. This is Saturday and still it is cold in the Baptist Church, though everything has been done possible to mend the damage. We hope to be in our beautiful building Sunday. It was my privilege to start the subscriptions six years ago which issued in the fine \$45,000 house of worship. I had dreamed of the time when I would get to preach in the new house. Just as the opportunity came—well, not yet!

Bro. Kinsey deserves great credit for the new building. He has been here nine years and if the church does what it ought to do he will be here ten more. It is a fine people too. These are cultured, educated, prosperous and many of them consecrated. They have some of the most beautiful homes I have ever seen. Nothing on St. Charles Ave., New Orleans, is finer than some of these homes. And the owners are fine.

Well, I started to tell you of our meeting. It first rained, then it snowed, six inches of snowfall. Now can you imagine the disappointment of our fine pastor and wife, who had set their heart on this meeting? Well, we're not through yet and God is just testing us—we'll yet have a great meeting.

Bro. Walker of Mt. Olive is leading the music. Oh, he can sing, and he is so fine in spirit and so consecrated and cultured. No greater singer have you in the state than he. The beauty about it is he loves to sing and he sings.

Blessings on the Record.

—W. A. Jordan.

He was jealous, violently jealous. No wonder, then, that when he heard the opposing quarterback sing out "1-4-5-9," he leaped through the line and strangled him. It was his girl's telephone number.

A CHRISTIAN DEFINITION OF GOD

By H. H. Smith

In his "Outline of Christian Theology," Dr. Newton Clarke gives a definition of God that is interesting and illustrative. With the revelation of God that Jesus Christ has brought us, this theologian ventures to give a Christian definition of God as follows: "God is the personal Spirit, perfectly good, who in holy love creates, sustains, and orders all." In his amplification of the definition the author reminds us that the first words tell us of the nature of God—God is the personal Spirit. This means much more than that God is immaterial—the opposite of matter. He is a Being who thinks and feels and wills, for these are the essential attributes of a personal spirit. Spirit implies personality, and the word "personal" may appear to be superfluous, but it is used here for emphasis. Man is "a personal spirit," that is he possesses self-consciousness and self-direction, but derives his personality from God who is the personal Spirit.

This part of the definition of God should have special interest for us. It shows how man has been enabled to commune with God, and how God may manifest Himself to man. "Come and let us reason together, saith the Lord," would be words without meaning if man were not endowed with personality, the power to think and feel and will. With this likeness to God man is able to interpret the works of nature—to read the handiwork of God. The great astronomer, surveying the heavens, declared that he was thinking God's thoughts after Him. God and man are alike in this respect, they are essentially spirit, and the result is a glorious truth—"Spirit with spirit can meet."

"Speak to Him thou for He hears, And Spirit with Spirit can meet— Closer is He than breathing, And nearer than hands or feet."

The next words of the definition describe the character of God—He is "perfectly good." Good here means moral excellence, "unmixed with evil, unweakened by defect, unsurpassable in degree." Christ has revealed God as a Being worthy of our fullest love and utmost confidence. Our faith in the infinite goodness of God never must be shaken by the inexplicable evil of the world—or anything else. Much of the suffering in the world has been caused by man's disobedience to God's law. It is not God's will, but man's self-will that has brought so much sorrow and suffering into the world. God's goodness is shown in His efforts to redeem man from sin, which, after all, has been the most prolific cause of man's sufferings. With the assurance that the God and Father revealed by Jesus Christ is "perfectly good," we can trust Him in every issue of life and believe that the "Judge of all the earth will do right."

The next part of the definition tells us of God's relation to other existence: "He creates, sustains, and orders all." Back of the universe is God the Creator. It came into existence by and through Him. He not only brought it into existence, but also upholds and sustains

it by His mighty power. "The marvel of the universe is force, by means of which it is sustained and held together. Force is from God." He is also governing and directing the universe to an end, and His character is the guarantee that the end is both noble and worthy. The three statements given above, the author reminds us, are closely parallel in meaning to Paul's threefold saying: "Of Him, and through Him, and unto Him are all things." (Rom. 11:36)

If we are tempted to despondency because the work of God seems to languish, let us recall the dark days of the Church during the past, and remember that God who "creates, sustains, and orders all," brought the Church through those dark periods and is with us today. We share the faith of the great Christian poet and truly believe that there is "one far-off divine event, to which the whole creation moves." God is surely and steadily moving the world to that end, and it is for us to see that we cooperate with Him to the fullest extent.

Lastly we have the motive of God in His relation to other existence: it is "in holy love that He creates, sustains and orders all." By "holy love" is meant that "His love is always in complete harmony with that perfect goodness of character which is eternally His guiding principle. Love desires to impart the good, and holiness holds immovably to the right thought as to what the good is, and how it shall be imparted.... Holy love is the combination of perfect goodness and immeasurable self-giving." Sometimes the love of God is so emphasized as to overshadow the holiness of God, and when that is done the true character of God is misrepresented. God can forgive sin, but He cannot excuse or condone it. The Cross reveals the love of God, but more—the holy love of God. Because of its importance, this truth was emphasized in the early days of the Jewish race when God declared unto Moses His true character in those impressive words: "The Lord, the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Because God's love is "holy love" He must take account of sin.

The definition of God given above may not be satisfactory to all, but it brings many comforting and suggestive thoughts that are in line with the teachings of Christ concerning God. Come what may, we should stand steadfast and unmovable, for the God and Father revealed to us by Jesus Christ is One who is "perfectly good," and "in holy love creates, sustains, and orders all." Glory be unto His name; Ashland, Va.

COLLEGES AND ATHLETICS

The Carnegie Foundation has made an investigation of 112 col-

BOILS Relieve the pain and draw them quickly to a head

— with —

GRAY'S OINTMENT

At all drug stores. For free sample write W. F. Gray & Co., 708 Gray Bldg., Nashville, Tenn.

WARNING!!

To Baptists

All orders for Literature for the First Quarter and for Holiday Gifts should be mailed just as early as possible this month.

IF YOU DO NOT

get your orders in before December 18th, there will be little likelihood of our being able to ship in time to reach you before Christmas.

PLEASE PLAN

TO PLACE ORDERS EARLY

To Avoid Regrets and for mutual satisfaction we issue this

WARNING

Baptist Sunday School Board
NASHVILLE, TENN.

leges in this country and Canada and only twenty-eight of the 112 were said to be free from subsidizing or paying football players to attend the colleges.

Various methods were said to be used by the colleges in order to get winners on their teams. On the other hand it was pointed out that many high school athletes "go shopping" for offers for their services from the colleges and universities and the young men go where they get the highest bid.

The report indicated that the evil was widespread over the country and it further said that the cure of the evil is with the college authorities. Of course, it is with the college authorities, the presidents of the institutions, if you please. But a winning football team means more students for the school and that is worth something in the sight of the college authorities.

Most of the state schools as well as the denominational schools need more money. More students mean more money. A winning football team will draw more students and there it goes. The college authorities find themselves severely tested because a winning team not only gives the college notoriety but adds greatly to its financial income.

The incident affords another illustration of how things harmless in themselves may become commercialized and serve an evil purpose. Wherever there is a possibility of good there usually lurks a hidden possibility of evil unless things are well ordered.

The incident further shows that it is entirely possible to place too much emphasis upon college athletics and especially is this true when colleges look to the people for support instead of to the state.—Alabama Baptist.

TWO MEETINGS

Main Street, Hattiesburg

Recently Bro. J. A. Barnhill did the preaching in the meeting in his own church. The spirit and interest in the meeting were fine from the beginning to the end. The Lord's presence was felt in every service. We praise His name for the refreshing showers of blessings. Forty-

one were received into the church, most of them coming for baptism. It was real joy to me to work with my college class mate. May the Lord richly bless this good pastor and his people.

Moorhead

Dr. W. E. Farr and I assisted Dr. J. H. Hooks in the meeting with his church which closed Sunday before the State Convention. Dr. Farr did some splendid preaching and the congregations were large and the interest was fine. Eighteen were added to the church, mostly for baptism. The Lord graciously blessed our efforts there. Dr. Hooks has built a magnificent church building there and he is greatly loved by the people over whom he is the under-shepherd. One of the interesting things to me was the fine interest that the students of the Sunflower Agricultural High School and Junior College have in church work. Thank the Lord for godly school teachers.

—Joe Canzoneri.

A man had been boring his friend with a long-winded account of his dog's virtues, when suddenly he espied a cat. "Chase him!" he said to the pup.

The dog yawned, looked up at him with a bored expression, and then sat down and scratched one ear reflectively.

Red of face, the owner urged the dog to move, without success. Finally, turning to his friend, he in desperation: "Now, what do you make of a dog like that?"

"Sausages!" murmured his friend gravely.

OVER-RUNS AND MILL ENDS
SAVE ONE-THIRD ON CLOTH DIRECT FROM LOOM TO YOU

Cotton Flannels, Pillow Tubings, Sheetings, Crinkled Cloth for Bedspreads, Pajama Checks, Chambrays, Tinted Dimities, Gingham, Art Silk Striped Madras for men's and boys' Shirts. Write for free samples and prices.

MONAGHAN MILL STORE, Dept. A., Greenville S. C.

"Textile Center of the South"

French OPERA COFFEE

AND CHICORY

AMERICAN COFFEE CO., INC.
NEW ORLEANS

Church and Sunday School Furniture

Send For Special Catalogue

The Southern Desk Co.

Hickory, N. C.

EUROPE including GREECE-TURKEY also PALESTINE
EGYPT-MEDITERRANEAN • FEATURING OBERAMMERGAU AND THE PASSION PLAY



UNSURPASSED TOURS FROM \$350. TO \$2000.
ARMSTRONG EDUCATIONAL TOURS
% BAYLOR UNIVERSITY
WACO TEXAS
WRITE FOR BOOKLET

Courage Wins Happiness in Tough Battle

YOU would think a very old lady laid up with a broken thigh in a plaster cast would be a hard person to keep happy. Yet, according to Nurse Helen V. Griffin, 64 Prospect Avenue, Hackensack, New Jersey, it can be done—if you know how.

"My patient," says Miss Griffin, "being unable to move about by herself became very constipated. Many medicines in pill form were used with little or no results. Finally when we came home from the hospital I began the use of Nujol."

"Soon my patient became regular and comfortable, without any pain or discomfort. Now she is happy and cheerful, since regularity has begun and continued with such little trouble."

If Nujol will make an old lady feel well, who cannot move around in her bed, what will it do for you?

Nurse Griffin knew how harmless Nujol is, containing no drugs or medicine, but acting only as a natural lubricant. She knew how it keeps excess of body poisons from forming (we all have them) and helps carry them away.

Women need a natural aid like Nujol just as much, if not more than men. There are so many physical



Always Smiling!

conditions they have to go through that upset their normal schedule.

Just remember that all your body needs to be regular as clock-work is a simple natural lubricant. Be sure, however, that you get the right one—the one tested and approved by millions of people.

See what Nujol will do for you. You can get it at any drug store for the price of a ticket to a good movie. You will find that Nujol works easily, normally. Try it today!

You'll wonder how you ever lived without this natural, pleasant, easy way to health and happiness!

GIVE THANKS . . AND GIVE . . to the Baptist Emergency Fund

CAMPAIGN NEWS

IMPORTANT

Chairmen and Committeemen—
Please continue solicitation until every church member is solicited.

See everybody—do not neglect any member.

Please do not seek to raise the fund through collections or offerings.

Personal effort and personal solicitation are necessary.

Success is assured if personal solicitation is followed.

Wise Foresight?

Were our State Baptist leaders wise in 1922 in entering upon the educational program which has created our present emergency? Emphatically yes!

This financing of our colleges has been a good thing *financially*: The issuing of bonds to the amount of \$450,000 has brought to our colleges more than a half million dollars *additional*, which they could not have secured but for the bond issue. The endowment funds of our colleges are now \$975,000 greater than before the first bonds were issued.

This financing has been a good thing *educationally*: Not a single Baptist College in Mississippi was fully accredited in 1922. As a result of the bond issues, all three of our senior Baptist colleges are standard A-1 institutions—full members of the Southern Association of Colleges.

This financing has been a good thing *spiritually*: It has enabled our colleges to continue their splendid work for the Master in training so many of our denominational leaders, and in maintaining for our young people these cultural centers with their Christian college atmosphere.

The messengers to the Mississippi Baptist Convention meeting in Grenada in 1922 were justified in assuming that our contributions through the cooperative program would not decrease. The whole history of Mississippi Baptists warranted their belief that our donations would increase rather than diminish.

But, contrary to the expectations of everybody, the amount received from our churches by our headquarters in Jackson, for all missions, benevolences, and education, dropped from a half million-dollars in 1923 to a little more than a quarter of a million in 1928—and that's why this Emergency Program is necessary.

THANKSGIVING . . . our day of thanks. And so, for our many blessings, we offer thanks. All that we are, all that we have—we owe to God. And today we give thanks to Him for all these blessings.

We give thanks, for one thing, for the great strides we Baptists of Mississippi have been making in our church work and in our educational work. For truly God has been gracious to us in this regard.

We give thanks—and we should give also to the Mississippi Baptist Emergency Program fund. In so doing we shall be repaying one of our many blessings.

For the obligation that is to be paid off through the Emergency Program was incurred in furthering the work of the denomination through our colleges.

The sum of \$100,000 is sought in this Program—to repay bonds, notes and interest used in the endowing of our colleges. That this has been a good financial investment is attested by the fact that \$450,000 in bonds have provided our Baptist Colleges with nearly \$1,000,000 in endowment.

THANKSGIVING . . . our day of thanks. Let us give thanks for our many blessings, and let us give to the Mississippi Baptist Emergency Fund . . . for the payment of our debts . . . for the preservation of our integrity . . . to redeem the pledged word of Mississippi Baptists . . . give!

FOR THE PAYMENT OF OUR DEBTS . . . FOR
THE PRESERVATION OF OUR INTEGRITY

MISSISSIPPI BAPTIST EMERGENCY PROGRAM

Goal --- \$100,000